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THE PRECES PRIVATAE OF LANCELOT ANDREWES

BISHOP OF WINCHESTER

SELECTIONS FROM THE TRANSLATION BY

F. E. BRIGHTMAN M.A.

EDITED, WITH AN INTRODUCTION, BY

A. E. BURN, D.D.

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METHUEN & CO. LTD

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LONDON

Second Edition

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First Published . . *March 26th 1908*
Second Edition . . *1920*

INTRODUCTION

THE following edition of the Private Prayers of Bishop Andrewes owes its origin to the loss of a small copy which I had used for more than twenty years. There is an old saying that if anyone prays with Bishop Andrewes for one week, he will wish to pray with him to the end of his life. This is certainly true in my experience. My lost book was the useful edition by Mr Venables, which is now, alas, out of print. Mr Brightman's edition, which I at once bought, is all that could be desired from the critical and historical point of view. All that critical skill and wide learning can do, has been done to elucidate the meaning of difficult sentences, and to discover the sources of each prayer. But for the purposes of devotion, one does not need so elaborate an apparatus, nor so bulky a volume. Most generously, therefore, Mr Brightman has given me leave to use his text, for publication in this Library of Devotion in a shorter and smaller form which can be carried in the pocket. I cannot include all the prayers, but I desire to commend to younger brethren those that have been most helpful to me, the Daily Prayers, and the Prayers for a Week, together with selections

from the rest. A short introduction seems necessary to interest beginners in the history of the saintly author, to illustrate in some measure the vast outlook of the interests, the vast range of learning, which he brought into such close touch with his daily devotions. They will be led on to find in Mr Brightman's larger work many thoughts which will stimulate historical imagination, and will reap the fruit of sound theological learning. We are the better for all such help. Yet the deepest meaning of the prayers for each one of us is interpreted in the using, better by experience than by other books. We come back again and again, it may be with lasting affection, to the little, worn copy which has shared our inmost life, the silent witness of our deepest penitence and our highest praise.

I

Lancelot Andrewes was born in 1555, the son of a prosperous sailor, who became Master of Trinity House. His schoolmasters, Master Ward and Richard Mulcaster, discerning his early promise, persuaded his father to send him to the University of Cambridge. In 1571 he was nominated by Dr Thomas Watts to one of his scholarships at Pembroke Hall, where in due course he took his degree and was elected a fellow. He was ordained deacon in the year of the great earthquake 1580, to which he refers in his devotions as an experience never to be forgotten (p. 69). Apparently in the same year he was ordained Priest. He became Catechist of his college, and his

Catechetical lectures[1] on Saturdays and Sundays in the afternoons were crowded, not only by residents, but also by young clergymen from the country. He was a student all his life, but from this time moral theology was a subject in which he took special interest. In the words of his biographer Isaacson, "he was a man deeply seen in all cases of conscience." He kept outside the field of the controversies of the day, but his earnestness and good judgment soon won the confidence of many enquirers.

In 1586 he was persuaded by the Earl of Huntingdon, President of the North, to attend him as his chaplain, and in this capacity he had many opportunities of reconciling recusant priests and others to the English Church. In the same year he was made chaplain to Archbishop Whitgift, and two years later was presented by Sir Francis Walsingham to the Vicarage of St Giles', Cripplegate. Walsingham was at this time at the height of his influence as Queen Elizabeth's minister, and had been interested in Andrewes from his boyhood. In 1589 Andrewes was made Prebendary of St Paul's Cathedral, receiving the stall of St Pancras to which was attached the office of penitentiary. As at Cambridge he at once began to lecture three times a week on the book of Genesis, and revived the neglected functions of his office by walking in the aisle at stated times to give counsel to any who sought it.

[1] Two series were published after his death, *A Pattern of Catechistical Doctrine* and an exposition of the Decalogue called *The Moral Law expounded*, but the latter is largely unauthentic.

The same year he was made Master of his College, and we are scarcely surprised to hear that hard work brought on a severe illness. His work as Master was chiefly concerned with finance. He found the college in debt and left it in 1605 with a reserve fund of £1000.

Before long Bishoprics (Salisbury and Ely) were offered to him and refused because he would not consent to alienate a part of the revenues. The Queen respected his scruples and received him with favour, making him first Canon and then Dean of Westminster.

After the accession of James I in 1603, he took part in the Hampton Court Conference, at which his great patristic learning carried weight. Perhaps the most important result of that Conference was the preparation of the Authorised Version of the Bible. He was one of the company which translated Genesis to 1 Chronicles.

During this period of his life he was closely in touch with Westminster School and took a great interest in the boys. It is recorded that he left the school, as he had left Pembroke College, "free from debts and arrearages, from encroachments and evil customs." He delighted to teach the boys himself while their master was away. Bishop Hacket records his care about their studies, and the books they should read; how he took walks to Chiswick with "a brace of this young fry" and his "dexterity" "in that wayfaring leisure" "to fill those narrow vessels with a funnel." Brian Duppa, afterwards Bishop of Winchester, learnt Hebrew from him, and George Herbert, who entered

the school at that time, was devoted to him, as a boy resolving to attain to such "whiteness of soul."

In 1605 he became Bishop of Chichester, four years later Bishop of Ely. As Lord High Almoner he was closely in touch with a Court, where the King was a professed patron of learning and a diligent student of theology. His talents were appreciated, though the King did not always take his advice. He vainly urged that the prelates elect in Scotland, by whom James hoped to reintroduce Episcopacy, should be ordained priests before they were consecrated bishops. But the King was grateful for his help in the controversy with Cardinal Bellarmine.

After the Gunpowder Plot, James wrote an apology for the first oath of allegiance which most of the Romanists in England were willing to take until it was condemned by Papal Briefs. The King was answered by Cardinal Bellarmine under the pseudonym of Matthæus Tortus. Andrewes was then invited to join in the controversy, and wrote a treatise to which he gave the racy title *Tortura Torti*. When Cardinal Bellarmine subsequently attacked the King in his own name, Andrewes wrote another book *Responsio ad Apologiam Cardinalis Bellarmini*.

Many of his friends were disappointed when Andrewes was not chosen to succeed Whitgift as Archbishop of Canterbury. The King's choice fell on Abbot, and Andrewes, so far from feeling any discontent, went out of his way to prove himself loyal to his Archbishop. When Abbot had accidentally shot

a keeper while hunting with Lord Zouch, Andrewes voted against the severe view that he should be suspended from his office.

In 1618 Andrewes was translated to Winchester and was made Dean of the Chapel Royal. He was also a Privy Councillor, but he spoke little at the Board, and would "meddle little in civil and temporal affairs, being out of his profession and element." He served on various Commissions, and was one of the peers who waited on Lord Chancellor Bacon after his confession of corruption. As an intimate friend to whose literary judgment Bacon often submitted his writings, calling him his censor, this must have been most painful to him.

Towards the close of his life he suffered much from ill-health. He was unable to attend King James in his last sickness when the King wished to receive the Sacrament at his hands. For some time he had withdrawn from preaching at Court, and his official part in the Coronation of Charles I was his last public appearance. The death of his two brothers was a great blow to him, and, as Buckeridge said in his Funeral Sermon, "he took that as a certain sign and prognostic and warning of his own death, and from that time till the hour of his dissolution he spent all his time in prayer; and his prayer-book, when he was private, was seldom seen out of his hands; and in the time of his fever and last sickness, besides the often prayers which were read to him, in which he repeated all the parts of the Confession and other petitions with

an audible voice, as long as his strength endured, he did—as was well observed by certain tokens in him—continually pray to himself, though he seemed otherwise to rest or slumber; and when he could pray no longer *voce*—with his voice, yet *oculis et manibus*, 'by lifting up his eyes and hands' he prayed still, and when both voice and eyes and hands failed in their office, then *corde*, 'with his heart,' he still prayed, until it pleased God to receive his blessed soul to Himself."

He passed away on Monday, Sept. 26, 1626, at Winchester House, Southwark, and was buried in the Parish Church of St Saviour.

Not much is known of his work as a Bishop. That he was diligent in it goes without saying. The articles of enquiry which he sent out before his first visitation in the diocese of Winchester prove that he was very anxious about the character of the clergy, that he was also concerned about the cleanliness, order, and furniture of the churches, the administration of the sacraments, care for the sick and poor, and the morals of the people. In his own chapel he had a high standard of ritual and the highest regard for reverence. Casaubon was impressed by the dignity of his manner when he celebrated the Holy Eucharist. It was recorded by a contemporary that "the souls of many that *obiter* came thither in times of divine service were very much elevated, and they stirred up to the like reverend deportment."[1] Our churches to-day are

[1] Isaacson.

consecrated mainly according to the form which he used. In the words of Dean Church "in respect of those forms and offices for special occasions not provided for in the general office-book of the Church, he threw himself, as an ancient Bishop would have done, on his inherent episcopal authority to supply the want."[1]

He was single, and he was rich, and his charities increased with his income. He was always on the look out for young men of promise, and was glad to assist the sons of the schoolmasters to whom he owed his early education, and a descendent of Dr Watts, to whom he owed his scholarship at Cambridge. He left money to found two fellowships at Pembroke, and was always generous to poor scholars both at Oxford and Cambridge.

It was characteristic of him that he refused to receive interest on loans, and he spent large sums in secret charities. "His will displayed the same thoughtful compassion for the helpless and friendless classes of society: widows, orphans, prisoners, servants, and the aged poor." He made a special provision for maidservants who had served one master or mistress for seven years. Foreigners had a special place in his prayers and he was always generous to them.

He was very strict in his distribution of patronage, making careful enquiries, and refusing to institute when he suspected simony, what is condemned in one of his sermons as the "sin of sins."

As Dean Church says:

[1] Pascal and other Sermons, p. 85.

"His administrative weight, as a Bishop, was, of course, thrown on the side which resisted the tyrannous narrowness of Puritanism, and aimed at greater expansiveness and proportion in doctrine, and dignity and solemnity in worship. But he did not trust to administration and power as Laud did." [1]

No account of Andrewes would be complete without some reference to his gifts as a preacher. In their published form they seem to us more like notes for sermons than sermons themselves. They bear evident marks of careful thought and arrangement but their peculiarities of style, the puns in which they abound, the quaint irony, seem to us unsuitable for the pulpit. Probably they represent mere skeletons which were filled in and illustrated in actual delivery, in which, as we know from contemporaries, Andrewes had great charm. Closer study, however, reveals in them great beauties. "His theological explanations show the connection of one great doctrine with another, the bearing of one great fact of Christianity upon another, with admirable decision and completeness. He is so quick and varied, so dexterous and rich in his combinations; he brings facts, types, prophecies, and doctrines together with such rapidity; groups, arranges, systematises, sets and resets them with such readiness of movement, that he seems to have a kind of ubiquity, and to be everywhere and in every part of the system at the same time. . . . He has everything in his head at once; not in the sense in which a puzzle-headed

[1] *Ibid.*, p. 80.

person may be said to have, who has *every idea confused* in his mind because he has no *one idea clear*, but like a man who is at once clear-headed and *manifold*—if we may be allowed the word—in his ideas, who can do more than apprehend one point clearly or many dimly —can apprehend, that is to say, many keenly. And this peculiarity has a good deal to do with the peculiarity of his style: it is obviously a natural one, and expresses the working of his own mind. He is never longer in stating a thing than he can possibly help, because his mind being always, as it were, two or three steps ahead of his pen, he lays down the point in passing on his way to something else, and therefore does not apply himself more to it than is necessary in the way of business; what he is going to say occupies him; what he is saying, he only says, and no more." But he is never tired of hammering one idea into the minds of his hearers, of using the same word. "The idea, ever thus renewed, and recreated as it were, gains strength and power by the mere act of repetition, and each successive blow comes down with increased effect." And he is always animated, always awake, "his texts wielded with such dexterity, and ever at hand—ever, as it were, on service—all keep up the stirring and business-like character of the scene; all are at work fulfilling their various tasks and parts in the construction of the discourse, and occupying themselves like bees in a hive." [1]

The same qualities of learning and devotion are

[1] J. B. Mozley in the *British Critic*, Jan. 1842, p. 193.

found in the controversial writings which I can only name in passing. In his reply to the French Protestant Du Moulin on Episcopacy we feel the reality of his sincerity because we know the earnestness of his prayers for all separated churches; "Though our government be by Divine right it follows not either that here is no salvation, or that a church cannot stand without it; he must needs be made of iron and hard hearted that denies them salvation. We are not made of that metal."

As old Fuller puts it: "The world wanted learning to know how learned this man was, so skilled in all (especially oriental languages), that some conceive he might (if then living) almost have served as an interpreter general at the confusion of tongues." Yet so modest was he that even his opponents loved him. The Puritan publisher, Michael Sparke, said of him, "to name him was enough praise."

At the same time we must frankly admit that Andrewes, saintly as he was, was not free from the prejudices and delusions of his time. In the words of Dean Church: "He is said to have been one of the bishops who sanctioned the burning of the Arian Leggat. To us this is rightly and naturally shocking. It was not shocking but necessary and right, to the whole religious world of the day. . . It is almost a greater surprise and disappointment to find Andrewes one of the majority in pronouncing for a divorce in the shameful Essex case, in which the harsh and narrow-minded Abbot, to his lasting honour, took the

side of right and truth, though with the feeblest reasons, against wickedness and folly in high places." Dean Church goes on to suggest that it may have been superstitious faith in the Divine Right of Kings, which led Andrewes, who certainly did not fear the King, to yield to his will in this matter. And this seems to be the most probable explanation of his action. We note that no trace of compunction for his act appears in his devotions, such as Laud in a similar case felt constrained to manifest.

II

From the man we turn to the book. It may seem at first sight heartless to analyse private devotions of any kind, especially such as these, which stir our feelings so deeply, and were written without thought of publication. But the fact that Andrewes gave a copy to Laud is sufficient justification for using them as helps to others in following the spiritual life. No prayers can be imagined which more literally prove the truth of Coleridge's saying: "Of all mental exercises earnest prayer is the most severe." Richard Drake's remark may well be mentioned here: "Had you seen the original manuscript, happy in the glorious deformity thereof, being slubbered with his pious hands and watered with his penitential tears, you would have been forced to confess that book belonged to no other than pure and primitive devotion."

The method by which the prayers are arranged is wonderfully complete. Each day's prayers begin with

commemoration of God's work in Nature, developed according to the Bible record of Creation, to which is added on Sunday commemoration of the Resurrection and Pentecost, on Thursday of the Ascension and the Institution of the Holy Eucharist, on Friday of the Passion, while Saturday fitly brings in the thought of the Departed.

Then follows a section devoted to systematic Penitence, which repays careful study. On Sunday a general expression of Penitence leads up to thoughts from the Penitential Psalms. On week days such thoughts are grouped under the names of leading writers of the Bible. Here again the saintliness of the writer makes its mute appeal to us. We learn how he interpreted the meaning of contrition, confession, satisfaction, as the parts of penance, summing up his yearning in acts of self-humiliation so intense as to be "beyond the scope of most, even of devout people."[1] Yet as Dr Ottley suggests: "Penitence is often the unsuspected secret of joyousness, simplicity, evenness of mind, a childlike spirit, and thoughtful tenderness for others." Enough has been said above about his influence over Westminster boys to show that these were precisely the characteristics through which he obtained his personal influence.

The sections which follow, Deprecation and Comprecation, prayers to be delivered from different kinds of sin and to obtain grace, need no explanation but may well serve as models of self-examination, in

[1] Brightman, p. li.

this regard. Many persons, who are more or less in earnest about sins of commission, feel little responsibility for sins of omission and have less idea of exercising themselves in the virtues commended in the Lord's Beatitudes or in the fruits of the Spirit.

After this, day by day Andrewes made acts of Faith and Hope, following the line of the Creed and adapting some of the most beautiful verses from the Psalms. This again is an aspect of devotion which is sadly neglected. So many people are content in the face of contemporary unbelief to let well alone, as one might say, having no reason for the faith that is in them, but with a vague appreciation of its power, accepting it as the source of comfort in dark hours, with what is merely a sentimental satisfaction, no stay of strong conviction. Here they may verily learn to pray, "Lord, increase our faith," and find that faith which ever begins with an experiment and ends with experience, will grow with its exercise.

The Intercessions follow as an act of love. Probably this is the most helpful section of the Prayers. Its method has been closely followed by Mr Frere and Mrs Illingworth in their book *Sursum Corda* (Mowbray, 1896), a manual of Intercession widely used and valued.

For a beginner it is important to note how Andrewes then leads up through Blessing and Commendation to Praise and Thanksgiving. This is an example which is in no age easy to imitate, least of all in a generation so tempted to morbid self-introspection as our own. But the practice of praise, the diligent effort to offer

to God the only form of Devotion which our selfishness cannot spoil, because it carries us away in imagination from all temptations of earth through pain or pleasure, from the pride that pleases no less than the disappointments that sour, to confess that Glory and Honour and Praise are due to God above all, as in the worship of heaven the Redeemed cast their crowns before the throne, acknowledging that their victory was of God's grace.[1]

There is a golden sentence in Bishop Wilson's *Sacra Privata*, which I may quote to show how all the saints agree respecting this highest function of the soul: "He knows little of himself who is not much in prayer and he knows little of God who is not much in praise."

The sources of the prayers are fourfold. Holy Scripture is drawn upon in the spirit which the Lord describes as that of the wise householder, who brings forth out of his treasures things new and old. In this regard the range, and variety, and acuteness of the quotations are no less remarkable than the subtle suggestion of affection, which everyone gains who can say 'all the day long is my study in them.' The words seem to haunt one: "oracles of prophets, melody of psalms, admonition of proverbs, experience of histories."

The Prayers are indeed helps to meditation and "point the way to a devotional concordance to the Bible."

The ancient Liturgies supplied another source.

[1] Rev. iv. 10.

The Church service books, especially the Liturgies of St James, St Basil, and St Chrysostom, the Hour Offices both of East and West, mediæval collections of prayers ascribed to St Augustine and St Anselm, the Golden Litany, a strong piece of mediæval writing, pleading the Life and Passion and Triumph of our Lord, and the Jewish prayers of the Synagogue, were put under contribution.

Again we come across thoughts from Rabbinical writings, as well as ideas from the great Fathers of the Church, especially Augustine and Chrysostom.

All of these sources are most carefully set forth in Brightman's edition, and reference should be made to the interesting table which he has drawn up. He points out that on several at least of the days certain subjects are more or less kept in view: Sunday, God —perhaps suggested by the service of ordinary Sundays in the Breviary; Monday, the Angels; Thursday, one's own life; Friday, the Passion; Saturday, the departed.

But the internal structure is as close as the external. "The editions have not always reproduced this feature of the *Preces*, nor perhaps it is possible in any ordinary page to represent the structure adequately; but in the MSS. the intention is clear enough. The prayers are arranged, not merely in paragraphs, but in lines advanced and recessed, so as in a measure to mark the inner structure and the steps and stages of the movement. Both in form and in matter Andrewes' prayers may often be described rather as hymns."[1]

[1] Brightman, p. l.

Dr Mozley, in the article to which we have already referred, described Andrewes' prayers as framed "upon a plan and system essentially poetical . . . The connexion of every day with the great works which that day saw in the week of the creation, converts the several days of the week into beautiful mementos of the fact that ourselves and all we see are God's creatures, as well as of the sanctity of the week itself as a division of time; and evidences most clearly that character of mind in the writer which realizes the facts of Scripture, sees mysteries in common things, and feels itself living amid visible traces of a divine dispensation." In the prayers as in the sermons there is the same fertility of ideas, but he is never at a loss to know what to do with them. "While the poetry of some minds emulates a stream of light, his represents the thick-set lustre of an assemblage of stars or precious gems."[1]

All this can be discussed and described. There is something much more important behind. Bishop Andrewes was one of those rare souls with a distinct gift for prayer, for its expression, for the yearning with which the Apostle exhorts "Pray without ceasing," for the passionate outpouring of loyalty and devotion to the Saviour of mankind, the peerless Master, the Friend of sinners who never forgets that mercy tempers justice, and can justly forgive because He never leaves the sinner grovelling in the dust where He found him, but bids him rise in the strength of grace. There is

[1] *British Critic*, 1842, p. 190.

this feeling of personal gratitude, this note of hopefulness throughout the prayers. It is, however, specially noticeable in the expositions of the Creed, which translate it from the language of technical theology into the language of fervent prayer, borne upward on the wings of faith and love. Bishop Ken was another such writer, and it was from Andrewes in a great measure that he had learnt his lesson.

III

It remains to say a few words about the MSS. and the early editions.

MS. i. The most important MS. is the copy given by Andrewes himself to William Laud, on the cover of which Laud wrote: "My reverend friend Bishop Andrews gave me this Booke a little before his death. W: Bath et Welles." It is now in the possession of the Rev. R. G. Livingstone, Rector of Brinkworth.

"The greater part of the finished forms," writes Mr Brightman, "as represented by the Laudian MS. is in Greek." Probably Andrewes wrote the prayers originally in Latin, and translated them, or re-translated them, into Greek when satisfactorily shaped. There are a few Hebrew passages, represented in the following translation by italics, some of which quotations from the Old Testament are intended only to elucidate the parallel Greek of the Septuagint.

MS. ii. This MS. is preserved in the Library of Pembroke College, Cambridge, with an entry written

and signed by Richard Drake, to the effect that it was a copy made by his friend Samuel Wright, who had been secretary to Andrewes as Bishop of Winchester. Wright's copy seems to have been prepared for an edition adapted to more or less popular use. Drake added marginal references to the Scriptural sources, and a second hand (apparently not his) has corrected the MS. by a copy not identical with but akin to MS. i.

MS. iii., also in the library of Pembroke College, Cambridge, is a copy of Wright's MS. before it had been altered by the second hand.

MS. iv., Harleian MS. 6614, in the British Museum, is a collection of Latin prayers by Andrewes, which do not correspond to anything in the Greek.

Mr Brightman quotes also specimens of prayers which were printed in an appendix to the *Verus Christianus* of Dr David Stokes, published at the Clarendon Press in 1668, as derived from the papers of Bishop Andrewes.

Another secretary of Bishop Andrewes, Henry Isaacson, published translations of some of his prayers in 1630, under the title *Institutiones piæ or directions to pray by H. I.* After Isaacson's death Henry Seile, the publisher, altered the title and ascribed the devotions to Andrewes. But it seems clear that much of the material is not from the Bishop's pen.

The first edition of the Greek and Latin of the Prayers was published in 1678 at the Clarendon Press by Dr John Lamphire, Principal of Hart Hall.

Later editions are those of Peter Hall in 1828, of James Bliss in 1853, Frederick Meyrick in 1865 (1867, 1873), and P. G. Medd in 1892.

Among later translations the most important is that of the Greek Devotions, which was published in 1840 as the 88th of the *Tracts for the Times* by John Henry Newman. In the words of Dean Church it is "one of those rare translations which make an old book new."[1] The year before they had been translated by a leader of the "evangelical" school, Edward Bickersteth. A selection has recently been edited by Dr Alexander Whyte of the Free Church of Scotland, who is enthusiastic in his appreciation. They have been used habitually by men of widely different tendencies of thought, like Dr Pusey and Archbishop Tait.

Thus in these Devotions a still small voice is heard above the din of controversy which yet mars the peace of the Church. It is of happy augury for the future. Mutual recognition of true saintliness must raise higher the ideal of the Communion of Saints. The best men will seek to draw together and understand one another. There is a spiritual kinship between all seekers after truth. As the years pass, and the shadows lengthen, and the conflict with unbelief, the spirit of Antichrist in its myriad forms, grows sterner, this will be our consolation. And among all the great writers of our Church who have in their generation beheld this consummation afar off and laboured to advance it, there is none greater than Lancelot Andrewes.

[1] Pascal and other Sermons, p. 86.

THE PRECES PRIVATAE

OF PRAYER

SAMUEL among such as supplicate.

As for me, God forbid
that I should sin against the Lord
in ceasing to pray
before Him for you,
and to teach you the way,
good and right.

But we will give ourselves continually to prayer
and to the ministry of the word.

Thou that hearest the prayer,
unto Thee shall all flesh come:
this also shall come.

But my misdeeds prevail against me:
o be Thou merciful unto my sins.

Thou shalt open my lips, o Lord,
and my mouth shall shew forth Thy praise.

POINTS OF MEDITATION BEFORE PRAYER

Thou art careful about many things: but one thing is needful.

But we will give ourselves continually to prayer and to the ministry of the word.

Watch ye and pray always, that ye may be accounted worthy to escape the things that shall come to pass.

Love the Lord all thy life and call upon Him for thy salvation.

Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

A man can receive nothing except it be given.

If he prayed that was without sin, how much more ought a sinner to pray:

but God is a hearer, not of the voice, but of the heart.

More is done by groanings than by words: to this end Christ groaned, for to give us an ensample of groaning.

It is not that God desireth us to be suppliant or loveth that we lie prostrate: the profit thereof is ours and it hath regard to our advantage.

Prayer goeth up, pity cometh down.

God's grace is richer than prayer: God alway giveth more than He is asked.

God commandeth that thou ask, and teacheth what to ask, and promiseth what thou dost ask, and it displeaseth Him if thou ask not: and dost thou not ask notwithstanding?

Prayer is a summary of faith, an interpreter of hope.

It is not by paces but by prayers that God is come at.

Faith poureth out prayer and is grounded in prayer.

Therefore go on to labour fervently in prayers
always to pray and not to faint
in spirit and in truth.

Faith is the foundation and basis of prayer:
the foundation of faith is the promise of God.

Lift up your hearts.

He that made us to live, the same taught us withal to pray.

The prayer of the humble pierceth the clouds.

Prayer is colloquy with God.

CIRCUMSTANCES OF PRAYER

1. *Time*

Always:

without ceasting:

at all times.

He kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime.

In the evening and morning and noonday will I pray and that instantly: and He shall hear my voice.

Seven times a day do I praise Thee:

1. in the morning, a great while before day
2. when I was waking
3. at the third hour of the day
4. about the sixth hour
5. at the hour of prayer, being the ninth hour
6. at the eventide
7. by night,
   at midnight.

2. *Place*

In all places where I record my name, I will come unto thee and I will bless thee.

Congregation. Secretly among the faithful and in the congregation.

Closet. Enter into thy closet and when thou hast shut thy door pray in secret.

Upper room.	He went up upon the housetop to pray.
Temple.	They went up into the temple.
Beach.	On the beach.
Garden.	In a garden.
Bed.	In their beds.
Desert.	In a desert.

Everywhere holding up holy hands without wrath and doubting.

3. *Accompaniments*

1. *a.* Bending of the knee *b.* kneeling-down *c.* on the face :	Humiliation.
my { soul is brought low, even unto the dust belly cleaveth unto the ground.	
2. Bowing of the head : downcastness	Shame.
3. Smiting of the breast	Indignation.
4. Trembling	Fear.
5 *a.* Groaning : *b.* joining of the hands	Sorrow.
6. *a.* Lifting up of the eyes *b.* hands	Vehement desire.
7. Buffetting	Revenge.

SCHEMES OF PRAYER

The apostle saith PRAY WITH ALL MANNER OF PRAYER : therefore it is meet we should take notice how many kinds of prayer there are ; wherein the apostle guides us when he says LET SUPPLICATIONS, PRAYERS, THANKSGIVING AND INTERCESSIONS BE MADE. *A preparation to prayer* vi.

I

Prayer either is { petition { for ourselves { deprecation — SUPPLICATION; precation — PRAYER
for others — INTERCESSION
thanksgiving — GIVING OF THANKS.

II

Prayer Intercession { confession { of sins { confession of sins; supplication for pardon
of praise { for pardoning our sins; for bestowing his benefits } { for ourselves; for others.
petition { deprecation; comprecation }

III

1. Prayer { Yea: LET IT COME UP; Nay: CAST NOT AWAY
2. Confession { of thanks: Song; of praises: Hymn; of Faith, of Hope, of Love.

IV

Exercise
by day or by night:
1. of penitence for evil things done,
2. of gratitude for good things received:
appertaining to special
age / vocation / estate } if { an old man; in orders; a bishop.

V

i. Address:
LET PRAYER ASCEND:
CAST NOT AWAY.

ii. Confession of Sins:
lamentations: profession of penitence;
supplication: petition for pardon;
because,
for the sake of
or through,
according to:
AND I WILL
TELL:

or thus:
profession of resolution, vow;
confession of weakness;
petition for grace;
through.

iii. Confession of Faith:
Hope.

iv. Confession of Benefits:
praise,
blessing,
thanksgiving: Creation,
nurture, government,
preservation, disposal,
Redemption,
conception
birth
life
passion and death
resurrection
ascension.
Inspiration.

v. Deprecation
of sin,
of punishment.

vi. Comprecation
of grace.
of reward.

vii. Intercession for the creation,
the human race,
the Church,
the commonwealth,
our own people,
ourselves.

viii. Blessing.

ix. Commendation.

VI

i. I have sinned. I confess. Have { according to / for the sake of / as :
mercy

I purpose. I am weak. Succour { for the sake of / in.

ii. Lord, I believe: help Thou mine unbelief
increase littleness of faith.

iii. And now what is my hope?
Is it not Thou?
Truly my hope is even in Thee.

iv. *a*. Open Thou mine eyes
and I shall see:
b. incline my heart
and I shall fervently desire:
c. straighten my steps
and I shall walk in the way of thy
commandments.

v. Let us beseech the Lord.
1. Creation,
the human race,
those aforetime fallen asleep,

those in the body
and compassed with infirmity.

2. Catholic,
eastern,
western,
British.

3. Bishops,
presbyters,
orders of clergy,
the Christloving people,
our own.

4. The commonwealths of the world,
christian,
neighbouring,
our own.

5. Those Thou hast given the
right to rule,
ours:
counsel,
judicature:
civil control,
armed force:
commonalty,
succession:
education.

6. Nature,
good offices received,
ministry of carnal things:
charge, aforetime
college
parish
Southwell
S. Paul's
Westminster
Chichester
Ely:

at present { diocese of Winton
church
Chapel Royal
Almonry
six colleges.

7. Friendship,
christian charity,
neighbourhood,
promise,
mutual obligation,
lack of leisure,
entire want of intercessors,
those in extremities,
those assaying some achievement,
those doing good works,
those scandalised by me
any while.

vi. 1. Alleluia { *O give thanks unto the Lord*
Praise ye the Lord
with
for.

2. Destroy not *Al-tashḥeth*
in
in
in.

3. Hosanna *Save now*
in
in
in.

In the morning

4. Of the evening.
5. At lamplighting,
By night.

DAILY PRAYERS

THE DIAL

Thou who hast put the times and seasons in thine own power:

grant that we make our prayer unto Thee in a time convenient and when Thou mayest be found,

and save us.

Thou who for us men and for our salvation wast born at dead of night:

give us daily to be born again by renewing of the Holy Ghost, till Christ be formed in us unto a perfect man,

and save us.

Thou who very early in the morning while the sun was yet arising didst rise from the dead:

raise us up daily unto newness of life,
suggesting to us ways of repentance which Thyself knowest,

and save us.

Thou who at the third hour didst send down thy Holy Ghost on the apostles:

take not away the same Spirit from us,
but renew Him daily within us,

and save us.

Thou who at the sixth hour and on the sixth day

didst nail the sins of the world with Thyself on the cross:
blot out the handwriting of our sins which is against us and taking it out of the way
save us.

Thou who at the sixth hour didst let down a great sheet from heaven to earth, a figure of thy Church:
receive us up into it, sinners of the gentiles, and with it receive us up together into heaven,
and save us.

Thou who at the seventh hour didst will that the fever should leave the nobleman's son:
if aught abide of fever or of sickness in our soul,
take it away from us also,
and save us.

Thou who at the ninth hour for us sinners and for our sins didst taste of death:
mortify in us our earthly members and whatsoever is contrary to thy will,
and save us.

Thou who hast willed the ninth hour to be an hour of prayer:
hear us while we pray in the hour of prayer and make us to obtain our prayer and our desires,
and save us.

Thou who at the tenth hour didst will thine apostle, whenas he found thy Son, to declare with great joy WE HAVE FOUND THE MESSIAS:
make us also in like sort to find the Messias and when He is found in like sort to rejoice,
and save us.

Thou who at eventide didst will to be taken down from the cross and buried in a tomb:
take away our sins from us and bury them in thy sepulchre,
covering with good works whatsoever we have committed ill,
and save us.

Thou who didst vouchsafe even at the eleventh hour of the day to send men into thy vineyard and to fix a wage, notwithstanding they had stood all the day idle:
do unto us like favour and, though it be late, as it were about the eleventh hour, accept us graciously when we return to Thee,
and save us.

Thou who at the hour of supper didst will to institute the most sacred mysteries of thy body and blood:
make us mindful of the same and partakers thereof, and that, never unto judgement but unto remission of sin and unto acquiring of the bequests of the new testament,
and save us.

Thou who late in the night didst by thy breathing confer on thine apostles the authority as well to forgive as to retain sins:
make us partakers of that authority, yet that it be unto remission, not unto retention, o Lord,
and save us.

Thou who at midnight didst awaken David thy prophet and Paul the apostle to praise Thee:
give us also songs by night and to remember Thee upon our beds,
and save us.

Thou who with thine own mouth hast avouched that at midnight the Bridegroom shall come:

grant that the cry THE BRIDEGROOM COMETH may sound evermore in our ears, that so we be never unprepared to meet Him,

and save us.

Thou who by the crowing of a cock didst admonish thine apostle and make him to return to penitence:

grant us also at the same admonition to do the same, to wit to go forth and weep bitterly the things wherein we have sinned against Thee,

and save us.

Thou who hast foretold that Thou wilt come to judgement in a day when we look not for Thee and at an hour when we are not aware:

make us prepared every day and every hour to be ready for thine advent,

and save us.

MORNING PRAYERS

Through the tender compassions of our God
the Dayspring from on high hath visited us.

1. My voice shalt Thou hear betimes:
early in the morning *will I order my prayer and keep watch.*
a. My God, my God, early will I seek Thee.
b. I have thought upon Thee when I was waking, because Thou hast been my helper.
2. Early shall my prayer come before Thee.
3. O satisfy us with thy mercy and that betimes.

4. Be Thou our arm every morning:
our salvation also in the time of trouble.
5. O let me hear thy lovingkindness betimes in the morning,
for in Thee is my trust.

On Waking

Thou who sendest forth the light, createst the morning, makest the sun to rise on the good and on the evil:
enlighten the blindness of our minds with the knowledge of the truth:
lift Thou up the light of thy countenance upon us,
that in thy light we may see light,
and, at the last, in the light of grace the light of glory.

The Morning Hymn

Glory be to God on high,
and on earth peace,
goodwill towards men.
We praise Thee,
we bless Thee,
we worship Thee,
we glorify Thee,
we give thanks to Thee
for thy great glory,
o Lord, heavenly King,
God the Father almighty,
o Lord the only begotten Son
Jesu Christ,
and o Holy Ghost.
O Lord God,

Lamb of God,
Son of the Father,
that takest away the sins of the world,
have mercy upon us:
Thou that takest away the sins of the world,
receive our prayer:
Thou that sittest at the right hand of the Father,
have mercy upon us.
For Thou only art holy,
Thou only art the Lord,
Jesus Christ,
to the glory of God the Father. Amen.

A Form Of Morning Prayer

Glory be to Thee, o Lord, glory be to Thee.

Glory be to Him that hath granted me sleep
for repose of weakness,
and for relief of the toils
of this travailling flesh.

1. To enter on this and every day,
a perfect holy peaceful healthful sinless day:
let us ask of the Lord.
Grant it, o Lord.
2. An angel of peace a faithful guide,
a guardian of our souls and bodies,
tarrying round about me,
and suggesting to me alway what things are wholesome:
let us ask of the Lord.
3. The forgiveness and the remission
of all our sins
and of all our offences,
let us ask of the Lord.

4. What things are good and expedient for our souls,
and peace for the world,
let us ask of the Lord.
5. To accomplish the residue of our lifetime
in repentance and godly fear,
in health and peace,
let us ask of the Lord.
6. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, that we may think on these things and practise these things,
let us ask of the Lord.
7. That the end of our life be christian,
sinless, shameless,
and (if it like Thee) painless,
and a good defence at the appalling and fearful judgement-seat of Jesus Christ our Lord,
let us ask of the Lord.

Penitence

Superessential essence, nature uncreate,
Framer of the universe,
I set Thee, Lord, before me,
and to Thee I lift up my soul:
I worship Thee kneeling upon my knees,
and I humble myself under thy mighty hand:
I stretch forth my hands,
my soul gaspeth unto Thee as a thirsty land:
I smite upon my breast,
and I say with the publican

God be merciful to me the mere sinner,
the chief of sinners:
to the sinner beyond the publican,
be merciful as to the publican.
Father of mercies,
I beseech thy fatherly compassionateness,
despise me not 1. an unclean worm,
2. a dead dog,
3. a rotten carcase.
1. The workmanship of thy hands despise not.
2. Thine own image despise not,
albeit bearing brands of sin.
Lord, if Thou wilt Thou canst make me clean:
Lord, speak the word only and I shall be made clean.
And Thou, my Saviour Christ, Christ my Saviour,
Saviour of sinners, of whom I am chief,
despise me not;
the price of thy blood,
thy namesake, despise not,
despise me not, o Lord:
but look upon me
with those eyes of thine
wherewith Thou didst look upon
the Magdalene at the feast,
Peter in the hall,
the robber on the rood:
so that
with the robber I may beseech Thee humbly
Remember me, Lord, in thy kingdom:
with Peter I may weep bitterly,
and o that mine eyes were a fountain of tears
that I might weep day and night:
with Magdalene I may hear Thee saying
THY SINS ARE FORGIVEN THEE

and with her may love much,
because many sins, because many times so
many are forgiven me.

And Thou allholy and good and quickening Spirit,
despise me not:
thy breath,
thy holy things, despise not:
but turn Thee again, o Lord, at the last
and { be gracious unto / visit } thy servant.

Thanksgiving

Blessed art Thou, o Lord,
our God,
the God of our fathers,
that turnest the shadow of death into the morning
and renewest the face of the earth:
that rollest darkness from the face of the light,
that makest the night to pass, that bringest on the day:
that hast lightened mine eyes that I sleep not in death:
that hast delivered me from terror by night,
from the pestilence that walketh in darkness:
that hast driven sleep from mine eyes,
even slumber from mine eyelids:
that makest the outgoings of the morning and evening
to praise Thee:
for I laid me down and slept and arose,
forasmuch as Thou, Lord, didst make me dwell in safety:
for I awaked and beheld and my sleep was sweet unto me.

Comprecation

Blot out as a thick cloud of night my transgressions:
scatter as a morning cloud my sins.
Give me to be made a child of light and of the day,
to walk as in the day, soberly, purely, honestly.
Vouchsafe to keep me this day without sin,
upholding me when I fall, lifting me up what time I am fallen:
that so I may never harden my heart
in provocation or temptation
or in deceitfulness of any sin.
And furthermore deliver me this day
from the snare of the hunter,
from the noisome pestilence,
from the arrow that flieth by day,
from sickness,
from what destroyeth in the noonday.
From evil of { mine / the day } keep { the day / me.
Let not my days be consumed in vanity,
my years in misfortune.
One day telleth another:
let this day tell yesterday some knowledge or practice.
Make me to hear thy lovingkindness betimes in the morning,
for in Thee is my trust:
show Thou me the way that I should walk in,
for I lift up my soul unto Thee.
Deliver me, o Lord, from mine enemies,
for I flee unto Thee to hide me:
each me to do the thing that pleaseth Thee
for Thou art my God:
et thy loving Spirit lead me forth into the land of righteousness.

Quicken me, o Lord, for thy Name's sake,
and for thy righteousness' sake bring my soul out of trouble.

Put away from my soul thoughts that are without understanding.
Turn away mine eyes lest they behold vanity.

But inspire good thoughts and acceptable in thy sight.
Let mine eyes look right on, and mine eyelids straight before me.

Hedge mine ears about with thorns, that they give no heed to undisciplined words.
Set a watch, o Lord, before my mouth, and keep the door of my lips.

Waken mine ears morning by morning, and open mine ears to the discipline of the learned.
Let my speech be seasoned with salt, that it may minister grace to the hearers.

Let no work be for grief unto me or offence of heart.

But let there be some work done for the which Thou mayest remember me for good.

And spare me according to
the greatness of thy mercy.

Commendation

Into thy hands I commend my spirit, soul, body:
Thou hast created, redeemed, regenerated them,
o Lord of Truth:
and with me all mine and all things mine:
Thou hast bestowed them upon me, o Lord, in thy goodness.

Preserve us from all evil,
preserve our souls, I beseech Thee, o Lord:
keep us from falling and present us faultless before the presence of thy glory in that day.

Let the words of my mouth and the meditation of my heart be alway acceptable in thy sight,
o Lord my rock and my redeemer:
the beauty of the Lord our God be upon us:
and stablish Thou the work of our hands upon us,
yea, the work of our hands stablish Thou it.
Preserve my going out and my coming in,
from this time forth for evermore.
Prosper, I pray Thee, thy servant this day,
and grant him mercy in the sight of them that fall in with him.
O God, make speed to save me:
o Lord, make haste to help me,
o my God.

O turn Thee unto me and have mercy upon me:
give thy strength unto thy servant,
and help the son of thine handmaid:
show some token upon me for good,
that I be not ashamed
in the sight of them that hate me:
because Thou, Lord, hast holpen me
and comforted me.

A Second Form of Morning Prayer

Thou that hearest the prayer,
unto Thee shall all flesh come.
In the evening and morning and at noonday
will I pray and that instantly:
and Thou shalt hear my voice.
Unto Thee will I make my prayer, o Lord, betimes:
betimes shalt Thou hear my voice.
Let my prayer be set forth
in thy sight as the incense.

I have thought upon Thee, o Lord, when I was waking,
because Thou hast been my helper.

Comprecation

I give Thee thanks, almighty Lord, everlasting God, who not for my merits, but of thy holy mercy, hast vouchsafed, to keep me in this night. Grant me, o Lord, so to pass this day in thy holy service that the dutifulness of my obedience may be pleasing unto Thee.

I lift up my heart with my hands unto God in the heavens.
Behold even as the eyes of servants look unto the hands of their masters,
and the eyes of a maiden unto the hands of her mistress:
even so our eyes wait upon the Lord our God,
until He have mercy upon us.

O look Thou upon me and be merciful unto me,
as Thou usest to do unto those that love thy Name,

Give thine angels charge over me to keep me in thy ways.

Shew me thy ways
and teach me thy paths:
order my steps in thy word,
and so shall no wickedness have dominion over me:
order my steps in thy paths,
that my footsteps slip not.

O put into my mouth speech that is right and well-sounding
that all my words and looks and carriage
and all my works be pleasing

to all men that see and hear me;
that I may find grace in all my speeches
and petitions.

Penitence

O Lover of men,
very tenderly pitiful,
Father of mercies,
rich in mercy toward all that call upon Thee:
I have sinned against heaven and before Thee,
neither am I worthy to be called a son,
neither am I worthy to be made an hired servant,
no, not the lowest of them all.
But I repent, alas, I repent:
help Thou mine impenitence:
and if there be any comfort of love,
for thy bowels of mercies,
for the multitude,
for the riches, of thy grace,
for the exceeding abundance of thy mercies,
for the great love wherewith thou didst love us,
be merciful to me a sinner,
be merciful to me of sinners { chief / most miserable.
Deep calleth unto deep,
the deep of our misery unto the deep of thy mercy.
Where sin abounded let grace much more abound:
overcome our evil with thy good:
let thy mercy rejoice against thy justice
in our sins.
Yea, o Lord,
for above all things and before all things
I believe that Thou art the Christ, the Son of
the living God,

which didst come into the world to save sinners,
of whom I am chief: save me.
Thou that takest away the sins of the world, take
away my sins:
Thou that didst come to redeem that which was lost,
suffer not that to be lost which hath been redeemed
of Thee.
From the remembrance of evil things:
that what things I have seen or heard from evil
men in the world I may not remember
nor ever tell to other;
that I may have in hatred every crooked
way.
I have deserved death:
but even now I appeal from the seat of thy justice
to the throne of thy grace.

Intercession

For the Catholic Church:
for the churches throughout the world:
their truth, unity and stability, to wit:
in all let charity thrive, truth live:
for our own church:
that the things that are wanting therein be
supplied,
that are not right be set in order.
that all heresies, schisms, scandals,
as well public as private, be put out of the
way:
correct the erring,
convert the unbelieving,
increase the faith of thy church,
destroy heresies,
expose crafty } enemies.
crush violent }

For the Clergy:
that they rightly divide,
that they walk upright,
that while teaching others themselves may learn.
For the People:
that they think not of themselves more highly
than they ought,
but be persuaded by reason
and yield to the authority of superiors.
For Commonwealths:
their { stability / and peace.
For the Kingdom,
municipality,
our city;
that they speed well and happily,
and be delivered from all peril and inconvenience.
For the King:
help him now, o Lord:
o Lord, send him now prosperity:
defend him with truth and favourable kindness as with a shield:
speak comfortably good things unto him
on behalf of the Church and thy People.
For the prudence of councillors,
equity, integrity of judges,
courage of the army,
temperance
holy simplicity } of the people.
For the rising generation,
whether in universities
or in schools,
that as in age so they may increase withal
both in wisdom and favour
with God and men.

For them that make themselves beneficent
towards { things sacred / the poor and needy;
reward Thou them sevenfold into their bosom:
let their souls dwell at ease,
and their seed inherit the land:
let them be blessed that consider the poor.

1. That it may please Thee to reward all our benefactors with eternal good things:
for the benefits which they have bestowed upon us on earth,
let them win eternal rewards in heaven.
2. That Thou vouchsafe to look upon and to relieve the miseries of the poor and of captives.
3. That it may please Thee to remember with benign compassion the frail lapses of the flesh and to support the falling.
4. That it may please Thee to hold accepted the reasonable service of our obedience.
5. That it may please Thee to raise up our minds to heavenly desires.
6. That it may please Thee to turn back upon us the eyes of mercy.
7. That it may please Thee to deliver the souls of us and of our kinsfolk from eternal damnation.
8. That together with them for whom I have prayed or for whom I am in any sort bound to pray
and with all the people of God,
it be granted me to be brought into thy kingdom,
there to appear in righteousness
and to be satisfied with glory:
We beseech Thee to hear us, good Lord.

Thanksgiving

Let all thy works praise Thee, o Lord,
and thy saints give thanks unto Thee.
It is a good thing to give thanks unto the Lord,
and to sing praises unto thy Name, o most Highest;
to tell of thy lovingkindness early in the morning,
and of thy truth in the night season.
I will magnify Thee, o God, my king,
and I will praise thy Name for ever and ever:
every day will I give thanks unto Thee,
and praise thy Name for ever and ever:
who hast called the things which be not
as though they were:
of whom were all things created that are in heaven and earth,
visible and invisible:
who upholdest all things by the word of thy power:
who leavest not Thyself without witness in that Thou doest good, and givest us rain from heaven and fruitful seasons, filling our hearts with food and gladness:
forasmuch as all things continue unto this day according to thine ordinance: for all things serve Thee:
who, after deliberation had, Thyself with thine own hands didst form man of the dust of the ground and didst breathe into his nostrils the breath of life;
and didst honour him with thine own image,
and gavest thine angels charge over him,
and didst set him over the works of thine hands,
and didst put him into the garden of Eden:
and when he despised thy commandments, notwithstanding Thou didst not despise him

but didst open for him a door unto repentance and life,
giving him an exceeding great and precious promise touching the saving Seed:
who hast instructed our race
by that which may be known of God,
by the work of the law written in hearts,
by the worship of sacrifices,
by the oracles of prophets,
by the melody of psalms,
by the prudence of proverbs,
by the experience of histories:
who when the fullness of the time was come,
didst send thy Son;
which took on Him the seed of Abraham,
which emptied Himself,
and took upon Him the form of a servant:
which was made of a woman,
made under the law:
by the oblation of his life
rendered the service of the law:
by the sacrifice of his death
took away the curse of the law:
by his death redeeming
by his resurrection quickening } our race:
leaving nought undone that was needful,
that we might be made partakers of the divine nature:
who hath made manifest the savour of his knowledge in every place by the preaching of the gospel:
bearing Himself witness
with divers signs and miracles,
by marvellous sanctity of life:
by stupendous power,
even unto shedding of blood:

by the incredible conversion of the whole world
unto faith
without intervention { of any authority / of any persuasion :
who hast made us children of the saints
and heirs of the same calling :
who hast given to thy Church to be a pillar and ground of the truth
to the end the gates of hell should not prevail against it :
who hast given to ours to keep that which is committed to its trust,
and to teach us the way of peace,
and to keep order, stability and comlieness :
who hast stablished the throne of thy servant, our king :
who hast made peace in our borders
and filled us with the flour of wheat :
hast made fast the bars of our gates
and dost bless our children within us :
who hast clothed our enemies with shame :
who hast given us everlasting felicity
and dost make us glad with the joy of thy countenance :
who hast informed our princes,
and taught our senators wisdom :
who hast given us pastors according to thine heart
which feed us with knowledge and understanding :
who hast beaten swords into ploughshares
and spears into pruninghooks :
for that there is no decay, no leading into captivity
and no complaining in our streets :
who hast brought me forth into this life

and hast brought me on to the washing of regeneration and renewing of the Holy Ghost:
and hast shewn me thy paths:
who hast winked at my sins because I should amend,
neither hast consumed me because of mine iniquities,
waiting that Thou mightest shew graciousness in me:
who hast not suffered my heart to be hardened
but hast left pricking of heart
remembrance of the last things
conscience of past sin:
who hast opened to me a door of hope,
when I confess and ask,
by the power of the mysteries and the keys:
who hast not cut off as a weaver my life with pining sickness, nor from day even to night made an end of me,
nor taken me away in the midst of mine age,
but hast held my soul in life,
neither suffered my feet to slip:
for all these, &c.

A Third Form of Morning Prayer

Commemoration

O Lord the day is thine, and the night is thine:
Thou hast prepared the light and the sun:
they continue this day according to thine ordinance,
for all things serve Thee.
In the evening, in the morning and at noonday will I pray, and that instantly,
and Thou, Lord, shalt hear the voice of my prayer:

unto Thee, o Lord, will I make my prayer ;
early in the morning will I make my prayer unto Thee,
and my voice shalt Thou hear.

Thanksgiving

Blessed art Thou, o Lord,
which turnest the shadow of death into the morning,
and dost renew the face of the earth :
which hast delivered us from terror by night, from the pestilence that walketh in the darkness :
which hast lightened our eyes that they sleep not in death ;
which hast made sleep to pass from our eyes and slumber from our eyelids.

Petition

Blot out, o Lord, as a thick cloud of night our transgressions and as a morning cloud our sins ;
make us children of the day and of the light ;
grant us to walk chastely and soberly as in the day.
Vouchsafe, o Lord, to keep us this day without sin.
Keep us from the arrow that flieth by day,
and from the sickness that destroyeth in the noonday :
deliver us from the hand of the hunter and from the noisome pestilence :
from the evil of this day keep us.
Today salvation and peace be to this house.
O let me hear thy lovingkindness,
for in Thee is my trust :
show Thou me the way that I should walk in,
for I raise my soul unto Thee.

Deliver me, o Lord, from mine enemies,
for I flee unto Thee to hide me:
instruct me to do what things are pleasing in thy sight,
for Thou art my God:
let thy loving Spirit lead me forth into the land of
righteousness.
Regard thy servants and their works;
and the grace and glorious majesty of the Lord
our God be upon us:
prosper Thou the work of our hands upon us,
o prosper Thou our handywork.
Set a watch, o Lord, before my mouth
and keep the door of my lips:
let my speech be with grace, sprinkled with salt,
that I may know how I ought to answer every
man:
let the converse of my mouth and the meditation of
my heart
be alway acceptable in thy sight,
o Lord my redeemer,
The Lord preserve our going out and coming in
henceforth and for evermore. Amen.

Morning Prayers for a Week

1. SUNDAY

Through the tender compassions of our God,
the Dayspring from on high hath visited us.

Commemoration

A. Glory be to Thee, o Lord, glory be to Thee,
which didst create the light and lighten the
world.
God is the Lord who hath showed us light

appoint ye a holiday with crowded folk,
yea, even up to the horns of the altar:
the visible light { sun's beam, / flame of fire;
{ day and night / evening and morning:
the intellectual light,
{ that which may be known of God / what is written of the law
{ oracles of prophets / melody of psalms / admonition of proverbs / experience of histories:
the light whereof there is no eventide.

B. By thy resurrection raise us up to newness of life,
suggesting unto us ways of repentance.
The God of peace that brought again from the dead
that great Shepherd of the sheep,
through the blood of the everlasting covenant,
our Lord Jesus Christ:
make us perfect in every good work
to do his will,
working in us that which is wellpleasing in his sight,
through Jesus Christ,
to whom be glory
for ever.

C. Thou who on this day didst send down
thy thriceholy Spirit on thy disciples:
take It not withal from us, o Lord,
but renew It day by day in us who supplicate Thee.

Penitence

1. O Lord, full of compassion and mercy,
longsuffering and plenteous in goodness:
I have sinned, I have sinned, o Lord, against Thee.

Alas, wretched man that I am, I have sinned, o Lord, against Thee:
much and grievously have I sinned,
and that by observing lying vanities:
and it profited me not.

2. I hide not anything: I make none excuses:
I give Thee glory, o Lord, this day:
I acknowledge against myself my sins:
indeed it is I that have sinned against the Lord,
and thus and thus have I done.
O what have I done and Thou hast not requited me
the due reward of my sins:
and it profited me not.

3. And what shall I say now or wherewith shall I open my mouth?
what shall I answer, for myself have done it?
Excuseless, defenceless, self-condemned am I.
My destruction cometh of myself:
o Lord, righteousness belongeth unto Thee,
but unto me confusion of face.
Howbeit Thou art just in all that is brought upon me;
for Thou hast done right and I have done wickedly.

4. And now what is my hope? Is it not Thou, o Lord?
Yea, my hope is even in Thee,
if I have hope of salvation,
if thy love towards mankind overcome the multitudes of mine iniquities.
But He is so merciful that He forgiveth iniquity
and destroyeth not:

YEA MANY A TIME TURNETH HE HIS WRATH AWAY
AND SUFFERETH NOT HIS WHOLE DISPLEASURE TO ARISE.
FOR THE LORD KNOWETH WHEREOF WE ARE MADE,
HE REMEMBERETH THAT WE ARE BUT DUST,
AND HE REMEMBERETH THAT WE ARE BUT FLESH,
A WIND THAT PASSETH AWAY AND COMETH NOT AGAIN.

O remember what my substance is, *remember how short my time is :*
the work of thy hands,
the image of thy countenance,
the price of thy blood,
the name from thy name,
the sheep of thy pasture,
the son of thy covenant.
The workmanship of thy hands despise not.
Thine own image and likeness,
hast Thou indeed made it for nought ?
For nought, if Thou destroy it.
And what profit is there in my destruction ?
Thine enemies will triumph over me :
o let them never triumph over me, o Lord :
grant not to thine enemies my destruction,
because of thine enemies.
Look upon the face of thine Anointed,
and in the blood of thy covenant,
in the propitiation for the sins of the whole world,
Lord, be merciful to me the sinner,
be merciful to me, o Lord, of sinners
chief, chiefest and greatest.

For thy Name's sake be merciful unto my sin,
for it is great,
for it is so great as none can be greater:
for the sake of that Name of thine,
apart wherefrom there is none other under heaven
given among men
whereby we must be saved.
We have sinned and there is none to stand up in our behalf:
notwithstanding let thy great Name stand up for us in the time of trouble.
May the Spirit Himself help our infirmities
and make intercession for us
with groanings which cannot be uttered.
For the Father's fatherly bowels,
the Son's bloody wounds,
the Spirit's unutterable groanings,
in wrath remember mercy and repent Thee of the evil.
O Lord, hear:
o Lord, forgive:
o Lord, hearken and do and defer not
for thine own sake,
Lord, Lord my God.
But as for me
I forget not my sins,
they are ever before me:
I count them up again in the bitterness of my soul,
I am anxious for them, *I am sorry*,
I turn away and groan,
I have indignation,
I have revenge,
I am weary of myself,
I abhor and buffet mine own self,
that not more, not more fully
do I repent, Lord. O Lord, I repent,

help Thou mine impenitence;
and more and still more
pierce, rend in pieces, grind to powder
my heart.
And remit, assoil, pardon all things
that are for grief unto me and offence of heart.
cleanse Thou me from my secret faults,
keep thy servant from presumptuous sins:
shew thy marvellous lovingkindness
upon the mere sinner,
and in due time say unto me, Lord,
BE OF GOOD CHEER: THY SINS ARE FORGIVEN THEE,
MY GRACE IS SUFFICIENT FOR THEE;
say unto my soul I AM THY SALVATION.
Why art thou so heavy, o my soul,
and why art thou so disquieted within me?
Turn again then unto thy rest, o my soul,
for the Lord hath rewarded thee.

1. O Lord, rebuke me not in thine indignation:
neither chasten me in thy displeasure.
2. I said I will confess my sins unto the Lord:
and so Thou forgavest the iniquity of my sin.
3. Lord, thou knowest all my desire:
and my groaning is not hid from Thee.
4. Have mercy upon me, o God, after thy great goodness:
according to the multitude of thy mercies do
away mine offences.
5. Thou shalt arise, o Lord, and have mercy upon me:
for it is time that Thou have mercy upon me,
yea the time is come.
6. If thou, Lord, wilt be extreme to mark what is
done amiss,
who may abide it?
7. Enter not into judgment with thy servant:
for in thy sight shall no man living be justified.

Comprecation

My hands will I lift up unto thy commandments
which I have loved.
Open Thou mine eyes and I shall see,
incline my heart and I shall desire,
order my steps and I shall walk
in the path of thy commandments.
O Lord God, be Thou to me a God:
beside Thee let there not be to me another,
none else, nought else with Thee.
Grant unto me
to adore Thee and to worship Thee
i. in truth of spirit,
ii. in comeliness of body,
iii. in blessing of the mouth,
iv. in private and in public:
v. and to render
honour to them that { to obey / to submit myself to } them;
have the rule,
natural affection to mine { to care / to provide } for them:
own,
vi. to overcome evil with good:
vii. to win possession of my vessel in sanctification
and honour:
viii. to have my conversation without covetousness,
being content with such things as I have:
ix. to follow the truth in love:
x. to desire not to lust,
not to lust with concupiscence,
not to walk after lusts.

The Hedge of the Law

To bruise the serpent's head,
to remember the last things,

to cut off occasions,
to be sober,
not to sit idle,
to refuse the evil,
to cleave to the good,
to make a covenant touching the eyes,
to bring the body into subjection,
to give oneself to prayer,
to withdraw unto penitence.

Hedge Thou up my way with thorns,
that I find not the path
to follow after vanity:
hold Thou my mouth with bit and bridle,
who come not nigh Thee:
o Lord, compel me to come in unto Thee.

Faith

I believe, o Lord, in Thee
one God { Father / Word / Spirit:
that by thy natural affection and power
the universe hath been created:
that by thy kindness and love towards mankind
the universe hath been summed up
in thy Word:
who for us men and for our salvation
was made flesh

was conceived,	was brought forth,
suffered,	was crucified,
died,	was buried,
descended,	rose again,
ascended,	sat down,
will return again,	will recompense:

that by the onshining and operation
of thy Holy Spirit
hath been called out of the universal
a peculiar people,
unto a commonwealth
after belief of the truth,
after holiness of conversation;
that herein we partake
of the communion of saints } in the time
of the forgiveness of sins } present;
that herein we look for
a resurrection of the flesh } in the time to
life everlasting } come.
This most holy faith
which was once delivered unto the saints,
Lord, I believe;
help Thou mine unbelief,
increase Thou my littleness of faith:
and grant unto me
to love the Father for his natural affection,
to reverence the Almighty for his power:
to Him as unto a faithful Creator to commit the keeping of my soul in well-doing:

from Jesus Christ the onlybegotten Son } to partake of { salvation, unction, adoption:
to serve the Lord
for the conception in faith,
the nativity humility,
the sufferings endurance, and antipathy to all things touching sin,
the cross to crucify occasions,
the death to mortify the flesh,

the burial — to bury evil purposes by good works,
the descent — to meditate on the things in hades,
resurrection — on newness of life,
ascension — to set my affection on things above,
sitting — on the better things at the right hand,
return — to mind the fear of the second advent,
judgement — to judge myself or ever I be judged:
from the Spirit to receive the breath
of the grace that bringeth salvation:
in the Church / holy / catholic } to partake of { calling, sanctification, distribution,
and of the communion of the hallowed things,
prayers, fastings,
groanings, watchings,
tears, afflictions:
unto confidence of forgiveness of sins,
hope { of resurrection / translation } unto life everlasting.

Hope

O Thou that art the hope of all the ends of the earth
and of them that remain in the broad sea:
o Thou in whom our fathers hoped,
and Thou didst deliver them;
for whom they waited and they were not confounded:

my hope even from my youth,
when I hanged yet upon my mother's breasts,
unto whom I have been left ever since I was born:
be Thou my hope
yet and yet again
and my portion in the land of the living.

In thy nature,
in thy names,
in thy types,
in thy word,
in thy work, is my hope:
let me not be disappointed
of this my hope.

Intercession

O Thou that art the hope of all the ends of the earth:
remember all thy creation for good;
o visit the world with thy compassions.
O Thou preserver of men, o Lord thou lover of man:
remember all our race,
and, as Thou hast concluded all in unbelief,
on all have mercy, o Lord.
O Thou that for this end didst die and come to life again,
that Thou mightst be Lord both of dead and living:
whether we live or whether we die we are thine,
Thou art our Lord:
have mercy on quick and dead, o Lord.
O succourer of the succourless, refuge in due time of trouble:

remember all that are in necessity,
and need thy succour.
O God of grace and truth:
establish all that stand in grace and truth:
restore all that are sick of heresies and sins.
O Thou wholesome defence of thine anointed:
remember thy congregations
which Thou hast purchased and established and redeemed of old:
o may the heart and soul of them that believe be one.
O Thou that walkest in the midst of the golden candlesticks:
remove not our candlestick out of its place:
set in order the things that are wanting,
strengthen the things that remain, that Thou wast ready to cast away.
O Thou Lord of the harvest:
send forth the labourers enabled of Thee into thy harvest.
O Thou portion of them that wait at thy temple:
grant to our clergy
rightly to divide the word of truth,
to walk uprightly therein:
grant to the Christloving people
to obey and submit themselves to them.
O King of the nations unto the ends of the earth:
strengthen all the commonwealths of the whole world,
as thine institution, albeit the ordinance of man:
scatter the peoples that delight in wars;
make wars to cease in all the world.
Lord, on whom the isles do wait and on whom they hope:

deliver this island and all the country wherein we
sojourn from all tribulation, peril and necessity.
Lord of lords, Prince of princes:
remember all princes
to whom Thou hast given the right to rule
on the earth:
and o especially remember
our king preserved of God,
and more and more work with him
and give him prosperity in all things:
speak comfortably unto him good things
in behalf of thy church
and of all the people:
bestow upon him profound peace that may not
be taken away,
that in his serenity
we may lead a quiet and peaceable life
with all godliness and honesty.
O Thou of whom are the powers ordained:
grant unto them that are eminent at court
to be eminent both for virtue and for fear of
Thee:
to the parliament thy holy prudence;
to our powerful men to have no power against the
truth, but for the truth;
to the judicature thy judgements, to judge all
persons in all causes without prejudice
and partiality.
O God of sabaoth (of the armies to wit):
speed and strengthen all the Christloving army
against the enemies of our most holy faith:
grant to our people
to be subject unto rule
not only for wrath but also for
conscience' sake:

to husbandmen and graziers, good seasons;
to the fleet and fishermen, fair weather;
to tradesmen, not to overreach one another;
to mechanics, to work lawfully at their occupation;
even down to the sordid craftsmen,
even down to the beggars.

God not of us only but also of our seed:
bless our children among us that they may increase
in wisdom as in stature withal,
and in favour both with Thee and with men.

Thou that willest we provide for our own and hatest them that are without natural affection:
remember, Lord, my kinsmen according to the flesh:
grant me to speak peace concerning them and to seek to do them good.

Thou that willest we requite them that do us good:
remember, Lord, for good all
at whose hands I have received good offices:
keep them alive and bless them upon earth
and never deliver them into the will of their enemies.

Thou that hast written that he that is careless of them of his own house is worse than an infidel:
remember according to thy favour all in my household:
peace be to my house,
the son of peace be upon all therein.

Thou that willest that our righteousness exceed the righteousness of sinners:
grant unto me, Lord, to love again them that love me;
mine own friends and my father's friends
and friends' children never to forsake.

Thou that willest we overcome evil with good and pray for them which despitefully use us:
have mercy on mine enemies, Lord, as on myself and bring them unto thy heavenly kingdom, even as myself.
Thou which grantest the prayers of thy servants one for another:
remember, o Lord, for good, and grant mercy to all them that bear me in mind in their prayers
and all I have promised to bear in mind in my prayers.
Thou that in every good work holdest accepted a ready mind:
them that for reasonable causes give not themselves to prayer
remember, Lord, as if they did pray unto Thee.
Thou shalt arise and have mercy on them that are in extreme necessity, for it is time that Thou have mercy, yea the time is come:
and Thou shalt have mercy on them, Lord, as on me also when I am in extremities.

The infants,
children,
youths,
young men,
grown men,
old,
them that are in extreme age, and helplessness;
possessed unto suicide,
vexed with unclean spirits;
sick in soul, or body.

the hungry,
thirsty,
naked,
sick,
prisoners,
strangers, unfriended,
unburied;

weakhearted,
them that are past hope;
those in prison
and bonds,
the condemned to death;
orphans,
widows,
strangers,
them that travel by land
by water;
with child,
giving suck;
those in bitter thraldoms,
mines,
galleys;
those in solitude.
Thou, Lord, shalt save both man and beast:
how excellent is thy mercy, o God,
and therefore the children of men shall put their trust
under the shadow of thy wings.

Blessing

1. The Lord bless us and keep us:
2. The Lord make his face to shine upon us
and be gracious unto us:
3. The Lord lift up his countenance upon us
and give us peace.

Commendation

I commend unto thee, o Lord,
my soul and my body,
my mind and my thoughts,
my prayers and all my vows,
my senses and my members,
my life and my death;

my brothers, sisters and their children,
friends and benefactors,
commended,
household, neighbours,
country and all Christian folk.

Praise and thanksgiving

Superessential essence,
nature uncreate,
Framer of the universe:

God	*Creator*	*Merciful*
Jehovah, the Name	*Possessor*	*Gracious*
Most high	*Deliverer*	*Longsuffering*
Lord	*Redeemer*	*Abundant in goodness*
Almighty	*Preserver*	*Keeping mercy for thousands*
Eternal	*Sanctifier*	*Forgiving iniquity and transgression*
Living, seeing me		*Repenting Him of the evil:*

blessed, praised, celebrated,
magnified, exalted,
glorified, hallowed be thy Holy Name,
for godhead,
incomprehensibleness,
height,
lordship,
almightiness,
eternity,
providence.
The God of truth, the God of knowledge, the God of pardons,
the Holy One, the God of hosts:
commemorated, lauded, extolled, honoured, uplifted
be my strong tower,
my stronghold,

my refuge,	
my strength	strength,
my rock	foundation,
my fortress	refuge,
my deliverer	deliverer,
my God	God,
my strong rock in whom I will trust	succourer,
my shield	protection,
my horn of salvation	horn of salvation,
my high tower	helper.

Blessed art Thou, o Lord our God, God of our fathers,
which givest sight to the blind,
makest the dumb to speak,
loosest the prisoners,
dost clothe the naked,
givest food to the hungry,
upholdest such as fall,
liftest up those that are down,
gatherest together the outcasts,
deliverest the captives,
sustainest the living,
healest the sick,
quickenest the dead,
preservest the strangers,
fatherless,
widow,
settest up the meek,
bringest down the haughty,
liftest up the lowly,
lovest the righteous,
dost compassionate sinners,
bestowest loving kindnesses,
answerest the meek when they cry unto Thee,

dost establish thy faith with them that sleep in dust
teachest the way of repentance,
answerest in time of trouble,
makest salvation to flourish,
rememberest thy creatures in mercy,
thy covenant,
the seed of thy beloved,
the pieties of the fathers,
mercy in wrath.

Let us lift up our hearts unto the Lord.
It is very meet and right,
fitting and our bounden duty
in all things and for all things,
at all times, in all places, every way,
in every hour and country,
alway, everywhere, altogether,
to commemorate Thee,
to worship Thee,
to confess to Thee,
to praise Thee,
to bless,
to hymn,
to give thanks to Thee.
of all things that are
creator nourisher
preserver governor healer
benefactor perfecter
Lord and Father,
King and God,
the wellspring of life and immortality,
the treasury of eternal goods,
whom the heavens hymn,
and the heavens of heavens,
the angels and all the heavenly hosts

without ceasing
crying one to another,
and we lowly and unworthy
under their feet,
with them:
HOLY, HOLY, HOLY,
LORD GOD OF SABAOTH,
THE WHOLE HEAVEN AND THE WHOLE EARTH
ARE FULL
OF THE MAJESTY OF THY GLORY.
BLESSED BE THE GLORY OF THE LORD FROM HIS PLACE.

Prayer for Sunday

Accept our rests:
hallow us by thy commandments:
give us our portion in thy law:
satisfy us with thy goodness:
gladden our heart with thy salvation
and purify our heart to serve Thee in truth
and make us to inherit in love and favour.

Give glory unto thy people,
praise to them that fear Thee,
thanksgiving to them that seek Thee,
boldness to them that wait for Thee,
joy to thy land,
gladness to thy city,
flourishing of the horn to thy servant,
the ordaining of a lantern to thine anointed.

II. MONDAY

My voice shalt thou hear betimes, o Lord:
early in the morning *will I order my prayer unto*
Thee and will keep watch.

Commemoration

Blessed art Thou, o Lord,
who didst create the firmament of heaven,
the heavens and the heavens of heavens;
the heavenly hosts,
angels, archangels,
cherubim, seraphim:
waters above the heavens,
vapours,
exhalations,
whereof
rains,
dew,
hail,
snow like wool,
hoar frost as ashes,
ice as morsels:
clouds from the ends
of the earth,
lightnings, thunders,
winds out of treasures,
storms,
waters under the heavens
for drinking
washing.

Penitence

Of Moses
I will confess mine iniquities
and the iniquities of my fathers,
that I have trespassed and despised Thee, o Lord,
and have walked contrary unto Thee
Set not, o Lord, my misdeeds before Thee
nor my secret sins in the light of thy countenance:
but pardon the iniquity of thy servant
according unto the greatness of thy mercy,
as Thou hast forgiven him
from childhood even until now.

Of Job

I have sinned: what shall I do unto Thee,
o Thou watcher of men?
why hast Thou set me as a mark against Thee,
so that I am a burden to myself?
O why dost Thou not pardon my transgression
and take away mine iniquity?
Deliver my soul from going down into the pit
for Thou hast found wherewith to be
appeased.

Of the Canaanitish woman

Have mercy on me, o Lord, Thou Son of David:
Lord, help me:
yea, Lord, even the whelps eat
of the crumbs that fall
from their masters' table.

Of the debtor in ten thousand talents

Have patience with me, o Lord;
or rather
I have not aught to repay, I confess unto
Thee:
forgive me all the debt,
I beseech Thee.

How long wilt Thou forget me, o Lord, for ever?
how long wilt Thou hide thy face from me?
how long shall I take counsel in my soul,
having sorrow in my heart day and night?
how long shall mine enemy triumph over me?
Consider and answer me, o Lord my God;
lighten mine eyes
that I sleep not in death;
lest mine enemy say
I have prevailed against
him:

let mine adversaries rejoice when I am moved.
But as for me, in thy mercy do I trust:
let my heart be joyful in thy salvation:
I will sing unto the Lord because He hath dealt
bountifully with me.

Deprecation

Put away from me

1. all irreligiousness and profanity,
   all superstitiousness and hypocrisy,
2. idolatry and idiolatry,
3. rash oath and curse,
4. withdrawal from and indecency in worship:

5. swelling and heedlessness,
6. strife and wrath,
7. passion and corruption,
8. sloth and dishonesty,
9. leasing and insolence,
10. every evil conceit,
    every lascivious thought,
    every shameful desire,
    every unseemly thought.

Comprecation

Grant unto me

1. Godfearingness and religion,
2. adoration and worship,
3. fair speech and faithfulness to mine oath,
4. comely confession in the assembly:

5. kindly-affectionedness and obedience,
6. patience and friendly-mindedness,
7. purity and sobriety,
8. contentedness and goodness,

9. truth and incorruptibleness,
10. *good imagining*,
continuance unto the end.

Faith

I believe in God

i. Father, almighty, maker of { heaven and / earth.

ii. And in *a*. Jesus
b. Christ
c. his onlybegotten Son
d. our Lord:
1. conceived of the Holy Ghost
2. born of Mary evervirgin
3. suffered under Pontius Pilate
4. crucified
5. dead
6. buried
(1) decended into hell
(2) risen again from the dead
(3) ascended into heaven
(4) set at the right hand
(5) to return again therefrom
(6) unto judgement both of quick and of dead.

iii. And in the Holy Ghost:
a Church
(1) holy
(2) catholic
(3) a communion of saints:
1. forgiveness of sins
2. resurrection of flesh
3. life everlasting.

Hope

And now, Lord, what is my hope?
Truly my hope is even in Thee.
In Thee, o Lord, have I trusted;
let me never be confounded.

Intercession

Let us beseech the Lord
for the whole creation:
a supply of seasons { healthful, / fruitful, / peaceful:
for all our race:
{ not Christians / Christians
{ fallen asleep aforetime: { rest, / light;
{ living: conversion of { atheists, ungodly, paynims, / Turks, Jews:
for the restoration of them that are sick of { errors, / sins;
confirmation of them to whom Thou grantest { truth, / grace:
for the succour and consolation
of all, men and women, suffering hardness in { dejection / sickness / resourcelessness / unsettlement;
for the thankfulness and sobriety
of all, men and women, that are in good case in { cheerfulness / health / resourcefulness / tranquillity:

for the Church Catholic,
its confirmation and increase:
eastern,
its deliverance and union:
western,
its readjustment and pacification:
British,
the restoration of the things that are wanting
the strengthening of the things that remain } therein:
for the episcopate, presbyterate, Christloving people:
for the commonwealths
1. of the world,
2. Christian, and far off,
3. neighbouring,
4. ours:
for those in authority:
our king preserved of God,
the queen and the prince,
them that are eminent at court,
counsel, judicature, civil control, armed force,
commonalty, leaders of the commonalty,
husbandry, grazing, fishery,
commerce, trade, mechanical occupation,
even down to { the sordid craftsmen / the beggars:
for the succession:
the good education of all the royal seed,
of the scions of the nobility:
of those in universities,
in inns of court,
in schools,
in businesses in { town / country:

for those commended to me by

1. kindred: brothers, sisters:
   for the blessing of God upon them
   and upon their children:
2. good offices received:
   for recompense on all of whom I have any time received good offices
   and on them that minister unto me in carnal things:
3. charge:
   those educated
   or yet ordained any time by me:
   college, parish,
   Southwell
   S. Paul's
   Westminster;
   the diocese of { Chichester / Ely / and this present,
   clergy, peoples, helps, governments;
   the deanery of the Chapel Royal,
   the Almonry,
   the colleges committed to me:
4. friendship:
   for them that love me
   and some even unknown:
5. christian charity:
   for them that hate me
   and some even for the truth and righteousness' sake:
6. neighbourhood:
   for them that dwell by me quietly and harmlessly:

7. promise :
for them I have promised to bear in mind in my prayers :
8. mutual obligation :
for them that bear me in mind in their prayers and beg as much of me :
9. much occupation :
for them that for reasonable causes fail of calling upon Thee
for them that have none to intercede for them individually
for them that at present are struggling in extreme necessity or deep affliction :
for them that are essaying some achievement,
whereby will come glory to thy Name
or some great good to the Church
for them that are doing good works
either in respect of sacred things
or in respect of the needy :
for them that have any time been scandalised by me
whether by deed or by word.

Blessing

God be merciful unto me
and bless me :
shew me the light of his countenance
and be merciful unto me :
God, even our own God,
God give me his blessing.

Commendation

Accept my entreaty :
direct my life unto thy commandments :
sanctify my soul,
purify my body,

rectify my thoughts,
cleanse my desires:
soul and body,
mind and spirit,
heart and reins,
renew me wholly, o Lord
for if Thou wilt, Thou canst.

Praise

1. *The* LORD *the* LORD
2. *God,*
3. *full of compassion*
and
4. *gracious,*
5. *slow to anger*
and
6. *plenteous in mercy*
and
7. *truth,*
8. *keeping mercy for thousands,*
9. *forgiving iniquity*
10. *and transgression*
11. *and sin:*
12. *and He will by no means clear the guilty;*
13. *visiting the iniquities of the fathers*
upon the children.

I will alway give thanks unto the Lord
his praise shall ever be in my mouth.
Glory to God in the highest
on earth peace,
goodwill towards men.

The Angels charge:
Archangels illumination:

Virtues	marvels :
Thrones	judgement :
Dominations	benefaction :
Principalities	government :
Powers	against devils :
Cherubim	knowledge :
Seraphim	love.

In every imagination of our heart :
the words of our lips :
the works of our hands :
the ways of our feet.

III. Tuesday

O God, Thou art my God : early will I seek Thee.

Commemoration

Blessed art Thou, o Lord,
that didst gather together the water into sea,
that didst bring to light the earth,
that didst bring forth the shoots
of herbs and fruitbearing trees.

Deep :
the depths } as on an heap,
the sea }
lakes, rivers, fountains.

Waste :
earth, continent, islands :
mountains, hills, valleys :
arable, meadows, woods.

Void :
the green things,
bread,

grass:
herbs and flowers,
for food,
pleasure,
healing:
the trees
bearing fruit
fruits
wine
oil
spices
for wood:
the things under the earth: stones
metals
and minerals;
coals,
blood and fire and pillars of smoke.

Penitence

Of David
Who can tell how oft he offendeth?
O cleanse Thou me from my secret faults:
keep thy servant also from presumptuous sins,
so that they get not the dominion over me.
For thy Name's sake
be merciful unto my sin,
for it is great.
My sins have taken such hold on me,
that I am not able to look up:
yea they are more in number than the hairs of my head
and my heart hath failed me.
O Lord, let it be thy pleasure to deliver me,
make haste, o Lord, to help me,
Shew thy marvellous loving kindness upon me,
Thou that art the Saviour of them which put their trust in Thee.

I said, Lord be merciful unto me:
heal my soul for I have sinned against Thee.
Of Solomon
I have sinned,
but I am ashamed,
and I turn from my wicked ways,
and I return unto my heart,
and with all my heart I return unto Thee,
and seek thy face,
and pray unto Thee saying
I have sinned, I have done amiss, I have dealt wickedly:
I know, o Lord, the plague of my heart,
and behold I turn unto Thee
with all my heart
and with all my strength.
And now, o Lord, from thy dwelling place
and from the throne of the glory of thy kingdom in heaven,
hear therefore the prayer
and the supplication of thy servant,
and forgive thy servant
and heal his soul.
Of the Publican
God, be merciful to me the sinner;
be merciful therefore to me, the chief of sinners.
Of the Prodigal
Father, I have sinned against heaven and against Thee:
I am no more worthy to be called thy son.
make me one of thy hired servants,
make me one or even the last,
the least among all.

His wrath endureth but the twinkling of an eye; in his favour is life: weeping may tarry for the night, but joy cometh in the morning.

Thou didst hide thy face and I was troubled:
I cried unto Thee, o Lord,
and unto the Lord did I make my supplication.
What profit is there in my blood
when I go down to the pit?
Shall the dust give thanks unto Thee,
shall it declare thy truth?
Hear, o Lord, and have mercy upon me:
Lord, be Thou my helper.
Thou hast turned me my mourning into dancing:
Thou hast put off my sackcloth and girded me with gladness,
to the end my glory sing praise unto Thee and keep not silence:
O Lord my God, I will give thanks unto Thee for ever.

Deprecation

Imagination
error
trespass
sin
transgression
iniquity
abomination.

Comprecation

Carefulness
clearing of self
indignation
fear

vehement desire
zeal
revenge.

Faith

Belief.
Godhead
natural affection
power
providence.
Salvation
anointing
adoption
lordship:
conception
birth
sufferings
cross
death
burial:
descent
resurrection
ascension
session
return
judgement.
Breath
holiness
calling out of the
hallowing in the
universal:
communion of saints
hallowed things:
forgiveness of sins
resurrection
life everlasting.

Hope

Be Thou my hope,
o hope of all the ends of the earth
and of them that remain in the broad sea.

Intercession

Creatures:
men,
departed aforetime,
yet in the body,
compassed with infirmity.

Churches:
catholic, Episcopate,
eastern, presbyterate,
western, orders of clergy,
British. Christloving people.

Commonwealths:
of the world.
christian,
neighbouring,
ours.

Rulers:
kings,
religious,
ours.

Counsellors,
judges,
mighty men,
forces on { land / sea.

Commonalty,
succession,
education.

Those in the palace,
cities,
country.
Those concerned with souls,
bodies,
food,
clothing,
health,
things of this life.
< Those commended to me by >
nature.
good offices received,
charge
aforetime
at present,
friendship,
charity,
neighbourhood,
promise,
mutual obligation,
want of leisure,
entire neediness,
extremities.

Blessing

The Lord Himself be my keeper:
o Lord, be my defence upon my right hand.
The Lord preserve me from all evil:
Yea the Lord be he that shall keep my soul.
The Lord preserve my going out
and my coming in,
from this time forth
for evermore.

Commendation

O Lord, Thou knowest and canst skill and willest
the good of my soul:
wretched man that I am,
I neither know, neither can skill, neither (as I
ought) will it.
Do Thou, o Lord, I beseech Thee,
in thine unspeakable loving affection
so take order concerning me
and so dispose,
as thou knowest to be best liking unto Thee
and most expedient for me.

Praise

Goodness,
grace,
love,
kindness,
love towards mankind:
meekness,
gentleness:
forbearance,
longsuffering:
mercy 1. great
2. and large:
compassions,
1. multitude of compassions,
2. bowels of compassions:
tender pitifulness:
great pitifulness:
in passing by,
winking at,
holding long peace,

many times
many years:
unwillingly,
not willingly,
not whole,
not according to,
not always:
mercy in wrath,
repenting Him of the evil,
double,
unto pardon,
reconciliation,
repropitiation.

IV. Wednesday

I have thought upon Thee when I was waking, o Lord: for Thou hast been my helper.

Commemoration

Blessed art Thou, o Lord,

who madest the two lights { sun / moon }
greater and lesser:
the stars also { *Mazzaroth* / *Arcturus, Orion, Pleiades,* / *the chambers of the south,* }
for 1 light
2 signs
3 seasons; spring, summer, autumn, winter,
4 and to rule over day { days / weeks / months / years. }
and night
The earthquake.

Penitence

Of Esay

Behold Thou wert wroth and we sinned :
in them have we been of long time and shall we be saved?
For we all are become as one unclean
and all our righteousnesses
are as a polluted garment :
And we all do fade as a leaf and our inquities like the wind
do take us away.
But now, o Lord, Thou art our father :
we are the clay and Thou our potter ; we are all the work of thy hand.
be not wroth very sore, o Lord,
neither remember iniquity for ever :
behold, look, we beseech Thee, we are all thy people.

Of Jeremy

Though our iniquities testify against us,
deal Thou with us for thy Name's sake :
for our backslidings are many :
we have sinned against Thee.
And Thou, o Lord, art in the midst of us
and we are called by thy Name :
leave us not.
O our hope, which art a saviour in time of trouble,
why shouldest Thou be as a stranger in thy land
or as a wayfaring man that turneth aside to tarry for a night?
why shouldest Thou be as a man astonied,
as a mighty man that cannot save?
Forgive, o Lord, our iniquity
and remember our sin no more.

I have surely heard Ephraim bemoaning himself
Thou hast chastised me and I was chastised as a calf
unaccustomed to the yoke :
turn Thou me and I shall be turned,
for Thou art the Lord my God.
Surely after that I was turned I repented,
and after that I was instructed I smote upon
my thigh :
I was ashamed, yea even confounded,
because I did bear the reproach of my youth.

Of Saint Paul

Lord, I am carnal,
sold under sin :
in me (that is, in my flesh) dwelleth no good
thing :
for the good that I would, that I do not,
but the evil which I would not, that do I.
I consent unto the law that it is good
and I delight in it after the inward man :
but I see another law to my members
warring against the law of my mind
and bringing me into captivity to the law of
sin.
O wretched man that I am!
who shall deliver me from the body of this
death?
I thank God through Jesus Christ
that where sin abounded,
grace did much more abound.
O Lord, thy goodness leadeth me to repentance :
o give me sometime repentance to recover myself
out of the snare of the devil
who am taken captive by him.

Of Saint Peter

The time past of my life may suffice me

to work the will of my lusts,
walking in lasciviousness, revellings, banquetings,
and in all other excess of riot.
Lamb without blemish and without spot,
who didst redeem me in thy precious blood:
in the very blood have mercy and save me:
as well in thy very blood
as in thy very name,
beside which there is none other given amongst men
whereby we must be saved.

O God, Thou knowest my foolishness
and my sins are not hid from Thee:
Lord, all my desire is before Thee
and my groaning is not hid from Thee.
Let not them that wait on Thee be ashamed for my cause,
o Lord LORD *of hosts:*
let not those that seek Thee be brought to dishonour through me,
o God of Israel.
But as for me, I make my prayer unto Thee, o Lord, in an acceptable time:
answer me, o God, in the multitude of thy mercy, even in the truth of thy salvation.
Take me out of the mire that I sink not:
let me be delivered from them that hate me
and out of the deep waters:
let not the waterflood drown me,
neither let the deep swallow me up,
and let not the pit shut her mouth upon me.
Answer me, o Lord, for thy lovingkindness is good:
turn Thou unto me according to the multitude of thy compassions.

And hide not thy face from thy servant,
for I am in trouble: o haste Thee and answer me.
Draw nigh unto my soul, redeem it,
o ransom me because of mine enemies.

Deprecation

Pride	Amorite
Envy	Hittite
Wrathfulness	Perizzite
Surfeit	Girgashite
Lasciviousness	Hivite
Distractions of this life	Canaanite
the lukewarmness of Accidy	Jesubite.

Comprecation

Humility
Mercy
Patience
Sobriety
Purity
Contentment
the readiness of Zeal.

Faith

I believe
in the Father — benevolent natural affection,
almighty — saving power,
creator — providence unto { preserving / governing / perfecting } of the universe.
In Jesus — salvation,
Christ — unction,
the onlybegotten Son — adoption,
Lord — care:

in conception / birth / sufferings / cross / death / burial / in descent / resurrection / ascension / session / return / judgement

the cleansing of our unclean — conception, birth,
what we ought that we might not,
the curse of the law, the sting of death, eternal corruption in the grave — taken away,
whither we ought that we might not,
as the firstfruits of them that slept,
to prepare a place for us,
so as to appear and make intercession,
so as to receive unto Him his own,
to render to every man according to his works.

In the Holy Ghost power from on high,
from without and invisibly / but effectuously and evidently — transforming unto holiness:
in the Church — a body mystical
of such as are called out of all the world
unto a commonwealth according to faith and holiness:
in the communion of saints, on the part of the members of this body
a mutual sharing in hallowed things,
unto confidence of forgiveness of sins,
hope / translation — of resurrection — unto life everlasting.

Hope

But my trust is in thy mercy
from this time forth for evermore.
How excellent is thy mercy, o God.
If I have an hope it is in thy mercy:
let me not be disappointed of this my hope.

Intercession

Moreover we beseech Thee:
remember all, o Lord, for good,
have mercy upon all, o sovran Lord,
be reconciled to us all:
pacify the multitudes of thy people,
scatter offences,
bring wars to nought,
stop the uprisings of heresies:
thy peace and love
grant to us, o God our Saviour,
Thou that art the hope of all the ends of the earth.
Remember to crown the year with thy goodness;
for the eyes of all wait upon Thee
and Thou givest them their meat in due season:
Thou openest thy hand
and fillest all things living with thy goodness.
Remember thy holy Church
that is from one end of the earth to the other,
and pacify her
which Thou hast purchased with thy precious blood,
and stablish her even unto the end of the world.
Remember them that bring forth fruit and do good works in thy holy churches and are mindful of the poor and needy:
recompense them
with thy rich and heavenly gifts:
grant them
for the things earthly, the heavenly,
corruptible, incorruptible,
temporal, eternal.

Remember them that are in virginity and purity and discipline,
and furthermore them withal that live in reverend wedlock,
in piety and fear of Thee.
Remember every christian soul
afflicted and oppressed and struggling
and needing thy mercy and succour:
and our brethren that are in captivities and in prisons
and bonds and bitter thraldoms:
supplying return to the wanderers,
health to the sick,
deliverance to the captives,
and rest to them that have fallen asleep aforetime.
Remember religious and faithful kings
unto whom Thou hast given the right to reign on the earth:
and chiefly remember, o Lord,
our king preserved of God:
strengthen his kingdom,
subdue to him all that oppose,
speak comfortably unto him good things
in behalf of thy Church and all thy people:
bestow upon him profound peace and such as may not be taken away,
that in his serenity we may lead
a quiet and peaceable life with all godliness and honesty.
Remember, o Lord, every principality and power
and our brethren at court
and them that are eminent in council and judicature
and all on land and sea waging thy wars for us.

Moreover vouchsafe to remember, o Lord, our fathers
in holy things, the honourable presbyterate,
and all the clergy rightly dividing the word of
truth and walking uprightly therein.
Remember, o Lord, them that are standing round
about us and praying with us in this holy hour,
their zeal and ready mind:
remember also them that for reasonable causes are
absent, and have mercy on them and us
after thy great mercy.
Fill our garners with all manner of good,
preserve our marriages in peace and unanimity,
nourish the infants,
train the youth,
strengthen the aged,
comfort the weakhearted,
gather together the scattered,
bring back them that have strayed, and knit them to
thy holy and catholic and apostolic Church.
Enlarge them that are vexed with unclean spirits,
sail with the voyagers,
travel with the wayfarers,
champion widows,
shield orphans,
deliver captives,
heal the sick.
Them that are under trial and in mines and exiles and
galleys and in any affliction or necessity and sore
beset
remember, o God; and all that need thy great tender
mercy,
and them that love us and them that hate,
and them that have charged us unworthy
to remember them in our prayers.
And all thy people remember, o Lord our God,

and on all pour out thy rich mercy,
unto all imparting their petitions unto salvation.
And them that we have not remembered
by reason of ignorance or forgetfulness or multitude of names,
Thyself remember, o God, which knowest the age and appellation of each,
which knowest every man from his mother's womb.
For Thou, o Lord, art the succour of the succourless,
and the hope of them that are past hope,
the saviour of the tempest-tossed,
the harbour of the voyagers,
the physician of the sick:
Thyself become all things to all men,
which knowest each one and his petition,
each house and its need.
Deliver, o Lord, this city
and all the country wherein we sojourn
from famine, pestilence, earthquake, flood,
fire, sword, onset of aliens,
and civil factiousness.
Stop the schisms of the churches,
assuage the ragings of the heathen,
and receive us all into thy kingdom, making us children of light:
and thy peace and love bestow upon us,
o Lord our God.
Remember, o Lord God, all spirits and all flesh,
whom we have remembered and whom we have not remembered,
from righteous Abel unto this day that now is.
And for us, direct the end of our lives to be christian, wellpleasing,
(and if it like Thee) painless in peace,
Lord, o Lord,

gathering us together under the feet of thine elect,
when Thou wilt and as Thou wilt,
only without shame and sins.

Blessing

The glorious majesty of the Lord our God be upon us:
prosper Thou the works of our hands upon us,
o prosper Thou our handywork.

Commendation

Be, Lord,

within	me to	strengthen me,
without		preserve,
over		shelter,
beneath		support,
before		direct,
behind		bring back,
round about		fortify.

Praise

Blessed art Thou, o Lord, the God of Israel,
our Father,
for ever and ever.
Thine, o Lord, is the greatness
and the might
and the glory
and the victory
and the majesty
and the praise
and the strength:
for all that is in the heaven
and in the earth is thine.
At thy presence trembleth
every king and every nation.

Thine is the kingdom, o Lord,
and Thou art exalted as head
above all.
Both riches and honour come of Thee
and Thou rulest over all,
the ruler of all rule:
and in thine hand is power and might,
and in thine hand it is to make great
and to give strength unto all.
Now therefore, our God, we thank Thee
and praise thy glorious Name.
But who am I and what is my house that we should be
able to offer so willingly after this sort?
for all things come of Thee and of thine own have we
given Thee.
For we are strangers before Thee and sojourners as
were all our fathers:
our days an the earth are as a shadow and there is none
abiding.
O Lord our God, all this freewill offering cometh of
thine hand and is all thine own.
I know also, my God, that Thou triest the heart and
hast pleasure in uprightness:
as for me, in the uprightness of mine heart I have
willingly offered all these things:
and now have I seen with joy thy people which are
present here to offer willingly unto Thee.

V. Thursday

O satisfy us with thy mercy and that early, o Lord.

Commemoration

Blessed art Thou, o Lord,
which didst bring forth of water

moving creatures that have life,
and whales,
and winged fowls;
and didst bless them,
so as to increase and multiply.

The things touching the Ascension
Set up thy self, o God, above the heavens
and thy glory above all the earth.
By thine Ascension
draw us withal unto Thee, o Lord,
so as to set our affections on things above,
and not on things on the earth.

By the awful mystery of the holy body and precious blood in the evening of this day:
By the birthday
of thy humble servant:
Lord, have mercy.

Penitence

Of Ezekiel

Thou that didst say
As I LIVE (saith the Lord God)
I HAVE NO PLEASURE IN THE DEATH OF THE SINNER,
BUT THAT THE WICKED TURN FROM HIS WAY AND LIVE:
TURN YE, TURN YE FROM YOUR EVIL WAY,
FOR WHY WILL YE DIE, O HOUSE OF ISRAEL?
turn Thou us unto Thee, o Lord,
and we shall be turned:
turn us from all our transgressions
and let them not be our ruin.

Of Daniel

I have sinned, I have committed iniquity, I have done wickedly
from thy precepts and from thy judgements

O Lord, righteousness belongeth unto
Thee,
but unto me confusion of face
as at this day,
because of the rejection wherewith
Thou hast rejected us.
O Lord, to us belongeth confusion of face
and to our princes, because we have sinned
against Thee.
O Lord, in all things is thy righteousness:
unto all thy righteousness
let then thine anger and thy fury be turned
away,
and cause thy face to shine
upon thy servant.
O my God, incline thine ear and hear:
open thine eyes and behold
my desolations.
O Lord, hear: o Lord, forgive: o Lord, hearken:
hearken, o Lord, and do and defer not,
for thine own sake, o Lord, o Lord my God:
for thy servant is called by thy Name.

Of James

In many things we offend all:
o Lord, let thy mercy rejoice against thy
judgement in my sins.

Of John

If I say I have no sin, I deceive myself,
and the truth is not in me:
but I confess my sins many and grievous,
and Thou, Lord, when I confess art faithful and
just to forgive me my sins.
But withal, touching this, I have an Advocate
with Thee unto Thee
thine onlybegotten Son, the righteous:

let Him be a propitiation for my sins,
who is also for the sins of the whole world.

Will the Lord cast off for ever ?
and will He be favourable no more ?
Is his mercy clean gone for ever ?
doth his promise fail for evermore ?
Hath God forgotten to be gracious ?
hath He in displeasure shut up his compassions? Selah.
And I said, This is mine infirmity :
but I will remember the years of the right hand of the Most High.

Deprecation

Every weight
and sin that cleaveth so fast :
all filthiness
and superfluity of naughtiness :
lust of the flesh,
eyes,
pride of life :
every movement of flesh and spirit aliened from the will of thine holiness.

Comprecation

1. To be poor in spirit — so as to have a share in the kingdom of heaven :
2. to mourn — so as to be comforted :
3. to be meek — so as to inherit the earth :
4. to hunger and thirst after righteousness — so as to be filled :
5. to be merciful — so as to obtain mercy :
6. to be pure in heart — so as to see God :
7. to be peaceable — so as to be called the son of God :

8. to be ready for persecutions and reproaches for righteousness' sake so as to have my reward in heaven.

Faith

Coming unto God
I believe that He is,
and that He is a rewarder of them that diligently seek Him.
I know that my Redeemer liveth;
that He is the Christ the Son of the living God;
that He is indeed the Saviour of the world;
that He came into the world to save sinners, of whom I am chief.
Through the grace of Jesus Christ we believe that we shall be saved
even as our fathers withal.
I know that on the earth shall stand my skin, that endureth these things.
I believe verily to see the goodness of the Lord in the land of the living.

Hope

Our heart shall rejoice in the Lord,
because we have hoped in his holy Name:
the Name
of the Father:
the Saviour, Mediator, Intercessor, Redeemer:
the double Paraclete,
the Lamb, the Dove.
Let thy merciful kindness, o Lord, be upon us,
like as we do put our trust in Thee.

Intercession

In peace let us beseech the Lord:
for the peace that is from above and the salvation of our souls:
for the peace of the whole world,
the stability of the holy churches of God
and the union of all men:
for this holy house and them that with faith and piety enter therein:
for our fathers in holy things, the honourable presbyterate, the diaconate in Christ, and all clergy and people:
for this holy mansion and every city and country and them that dwell therein in faith:
for good temperature of the air, plenteous bearing of fruits of the earth and peaceful seasons:
for them that travel by land and by water, the sick, toilworn and captives, and their safety.

Help, save, have mercy and preserve us, o God, by thy grace.

Commemorating the allholy, immaculate, more than blessed mother of God and evervirgin Mary, with all saints,
let us commend ourselves and one another and all our life unto Christ God:
unto Thee, o Lord,
for unto Thee is due glory, honour and worship.

Blessing

The grace of our Lord Jesus Christ
and the love of God

and the fellowship of the Holy Ghost
be with me and with us all.
Amen.

Commendation

I commend as well myself as mine and all things mine
to Him that is able to keep me from falling
and to present me faultless before the presence of his glory,
to the only wise God and our Saviour,
to whom be glory and majesty
dominion and power
both now
and world without end.

Thanksgiving

O my Lord, Lord,
for that I am,
that I am alive,
that I am rational:
for nurture,
preservation,
governance:
for education,
citizenship,
religion:
for thy gifts of { grace / nature / estate }:
for redemption,
regeneration,
instruction:
for calling,
recalling,

further recalling manifold:
for forbearance,
longsuffering,
long longsuffering towards me,
many times,
many years,
until now:
for all good offices I have received,
good speed I have gotten:
for any good thing done:
for the use of things present,
thy promise
and my hope
touching the fruition of the good
things to come:
for my parents honest and good,
teachers gentle,
benefactors always to be had in remembrance,
colleagues likeminded,
hearers attentive,
friends sincere,
retainers faithful:
for all who have stood me in good stead
by their writings,
their sermons,
conversations,
prayers,
examples,
rebukes,
wrongs:
for all these things and all other,
which I wot of, which I wot not of,
open and privy,
what things I remember, what things I have
forgotten withal,

things done to me after my will or yet against my will,
I confess to Thee and bless Thee and give thanks to Thee,
and I will confess and bless and give thanks to Thee all the days of my life.
Who am I and what is my father's house,
that Thou shouldest look upon such a dead dog as I am?
What reward shall I give unto the Lord
for all the benefits that He hath done unto me?
What thanks can I render to God again
for all things wherein
He hath spared me
He hath waited for me hitherto?
HOLY, HOLY, HOLY
Thou art worthy, o Lord and our God, the Holy One,
to receive the glory and the honour
and the power:
for thou hast created all things,
and for thy pleasure they are
and were created.

VI. FRIDAY

Early shall my prayer come before Thee.

Commemoration

Blessed art Thou, o Lord,
which didst bring forth of the earth beasts and cattle and everything that creepeth
for { food / clothing / succour :

and didst make man,
in thine image,
to have dominion over the earth,
and didst bless him.
The forecounsel,
fashioning with thine own hand,
breath of life,
image of God,
setting over the works,
charge to the angels concerning him,
garden.

Heart	life	knowledge of God
reins	sensation	writing of the law
eyes	reason	oracles of prophets
ears	spirit	melody of psalms
tongue	freewill	admonition of proverbs
hands	memory	experience of histories
feet	conscience	worship of sacrifices.

Blessed art Thou, o Lord,
for thy great and precious promise
on this day touching the quickening Seed,
and for the fulfilling of the same in fulness of the times on this day.
Blessed art Thou, o Lord, for the holy sufferings of this day.
By thy saving sufferings on this day
save us, o Lord.

Penitence

Of Osee
I have rebelled against Thee, o Lord, but I return unto Thee:
I have fallen by mine iniquity:
but I take with me words
and I turn unto Thee saying

Forgive sin and receive prayer:
so will I render Thee the calves of my lips.

Of Joel

Spare, o Lord, spare,
and give not thine heritage to reproach
unto thine enemies.

Of Amos

O Lord, Lord, forgive: cease, I beseech Thee:
by whom shall Jacob arise?
for he is small.
Repent, o Lord, for this:
this also shall not be.

Of Jonas

Observing lying vanities
I forsook my own mercy,
and I was cast out of thy sight:
when my soul fainted in me I remembered the Lord.
I will look yet again towards thy holy temple,
and it is Thou that shalt bring up my life from the pit.

Of Micah

Who is a God like unto Thee, that passest by the iniquity of the remnant of thine heritage?
Thou wilt not hold fast thine anger for ever,
because Thou delightest in mercy.
Turn again, have compassion upon us, o Lord:
subdue our iniquities,
and cast all our sins
into the depths of the sea,
after thy truth and after thy mercy.

Of Abacuc

O Lord, I have heard thy speech
and was afraid:
I considered thy works
and was astounded.

In wrath remember mercy.
Of Zachary
Behold me, o Lord, clothed with filthy garments:
behold Satan standing at my right hand:
and, o Lord, by the blood of thy covenant,
in the fountain opened to sprinkle
all uncleanness,
cause my iniquity to pass away from me,
and purge my sins.
Save me as a brand plucked out of the fire.

Father, forgive me: for I knew not,
indeed I knew not, what I did
in my sinning against Thee.
Lord, remember me in thy kingdom.
Lord, lay not to mine enemies' charge their sins:
Lord, lay not to my charge my sins.

By the sweat bloody, in clots,
the soul in agony,
the head wreathed with thorns driven in with the rods,
the eyes filled with tears,
the ears full of opprobries,
the mouth given to drink of vinegar and gall,
the face shamefully befouled with spitting,
the neck loaded with the burden of the cross,
the back ploughed with the weals and gashes of whips,
the hands and feet digged through,
the strong crying Eli Eli,
the heart pierced with a spear,
the water and blood forth flowing,
the body broken,
the blood outpoured.

PACIFIC HOME

Lord, Thou hast been favourable unto thy land :
Thou hast brought again the captivity of Jacob.
Thou hast forgiven the iniquity of thy people :
Thou hast covered all their sin.
Thou hast taken away all thy wrath :
Thou hast turned thyself from the fierceness of thine anger.
Turn us, o God of our salvation,
and cause thine indignation to usward to cease.
Wilt Thou be angry with us for ever,
wilt Thou stretch out thine anger from one generation to another ?
Wilt Thou not turn again and quicken us,
that thy people may rejoice in Thee ?
Shew us thy mercy, o Lord,
and grant us thy salvation.

Deprecation

The works of the flesh :

adultery	hatred	seditions
fornication	variance	heresies
uncleanness	emulations	envyings
lasciviousness	wrath	murders
idolatry	strife	
witchcraft		

drunkenness, revellings and such like.

Comprecation

The fruits of the Spirit :

love	longsuffering	faith
joy	gentleness	meekness
peace	goodness	temperance.

The Spirit of

wisdom	counsel	knowledge
understanding	might	fear of the Lord.

The gifts of the Spirit:
word of wisdom
word of knowledge
faith — gifts of healing
working of miracles
prophecy
discerning of spirits
kinds of tongues
interpretation of tongues.

Faith

I believe
1. that Thou didst create me:
the workmanship of thy hands
despise not.
2. that I am after thine image and likeness:
thy likeness
suffer not to be blotted out.
3. that Thou didst redeem me in thy blood:
the price of the ransom
suffer not to perish.
4. that Thou didst make me a Christian after thine own name:
thine own namesake
think not scorn of.
5. that Thou didst hallow me in regeneration:
thine own hallowed thing
destroy not.
6. that Thou didst engraft me in the good olivetree,
the member of thy mystical body
cut not off.

Hope

O think upon thy servant as concerning thy word, wherein Thou hast caused me to put my trust.

My soul hath longed for thy salvation
and I have a good hope because of thy word.

Intercession

For the speeding and strengthening
of all the Christloving army
against the enemies of our most holy faith.
For our fathers in holy things,
and all our brotherhood in Christ.
For them that hate us and them that love us.
For them that pity and minister unto us.
For them we have promised to have in mind in our prayers.
For deliverance of the prisoners.
For our fathers and brethren that are absent.
For them that vovage by sea.
For them that are laid low in sickness.
Let us pray
also for plenteous bearing of fruits of the earth
and for every soul of orthodox Christians.
Let us felicitate religious kings,
orthodox pontiffs,
the founders of this holy mansion,
our parents,
and all our forefathers and brethren
that have departed aforetime.

Commendation

Be unto me, o Lord, alway
thy mighty hand
for defence:
thy mercy in Christ
for salvation:
thine alltrue word
for instruction:

the grace of thy lifebringing Spirit
for comfort
until the end
and in the end.

Soul of Christ,	hallow	
body	strengthen	
blood	ransom	
water	wash	me.
stripes	heal	
sweat	refresh	
wound	hide	

Blessing

The peace of God,
which passeth all understanding,
keep my heart and mind
in the knowledge and love of God.

Thanksgiving

Thou who when man transgressed thy commandment
and fell didst not despise him nor forsake, o Good,
but didst visit him in divers manners like a tender
Father,
supplying unto him thy great and precious promise
touching the quickening Seed,
opening to him the door of faith
and of repentance unto life:
and in fullness of the times
didst send thy Christ himself,
all to take on Him the seed of Abraham,
and in the oblation of life
to fulfil the obedience of the law,
and in the sacrifice of death
to take away the curse of it:

and in his death to redeem the world,
and in his resurrection to quicken it:
Thou who doest all things
so as to bring back our race to Thee,
to be made partaker of thy divine nature
and of the eternal glory withal:
Thou who hast borne witness with the truth of thy gospel
in many and diverse miracles,
in the evermemorable conversation of thy saints,
in supernatural endurance of tortures,
in the more than marvellous conversion
of all the world to the obedience of faith,
without might, persuasion, force:
blessed, praised, celebrated,
magnified, exalted, glorified,
hallowed be thy Name
the commemoration, the memory and every memorial
of it both now and for ever.

1. Thou art worthy to take the book
and to open the seals thereof:
for Thou wast slain and hast redeemed us unto God
by thy blood,
out of every kindred and tongue and people and nation.
2. Worthy is the Lamb that was slain
to receive the power and riches and wisdom and strength and honour and glory and blessing.
3. To Him that sitteth upon the throne and to the Lamb be the blessing and the honour and the glory and the power for ever and ever. Amen.
4. Salvation to our God which sitteth upon the throne and unto the Lamb.
5. Amen.

The blessing and the glory and the wisdom and

the thanksgiving and the honour and the power
and the might be unto our God for ever and
ever.

VII. Saturday

O Lord, be gracious unto us: we have waited for
Thee:
be Thou our arm every morning,
and our salvation also in time of trouble.

Commemoration

Blessed art Thou, o Lord,
which didst rest on the seventh day
from all thy works,
and didst bless and hallow it.

The things touching the sabbath,
touching an intermittent rest,
touching the obsequies of Christ,
and the cessation from sins;
touching them that went to their rest
aforetime.

Penitence

How long, o Lord, wilt Thou be angry for ever?
shall thy jealousy burn like fire?
Remember not against us the iniquites of our forefathers:
let thy compassions speedily prevent us,
for we are brought very low,
Help us, *o God of our salvation*
for the glory of thy Name,
and deliver us and purge away our sins
for thy Name's sake.
So we thy people and sheep of thy pasture

will give Thee thanks for ever :
we will show forth thy praise to all generations.
Mine eye wasteth away by reason of affliction : I have
called daily upon Thee, o Lord :
I have spread forth my hands unto Thee.
Wilt Thou show wonders to the dead ?
shall they that are deceased arise and praise Thee ? Selah.
Shall thy lovingkindness be declared in the grave
or thy faithfulness in destruction ?
Shall thy wonders be known in the dark,
or thy righteousness in the land of forgetfulness ?
But unto Thee, o Lord, have I cried,
and in the morning shall my prayer come before Thee.
O Lord, why dost Thou cast off my soul ?
why dost Thou hide thy face from me ?
I am afflicted and ready to die from my youth up :
while I suffer thy terrors I am distracted :
for in death there is no remembrance of
Thee :
in sheol who shall give thanks unto Thee ?

Of Ezra

I am ashamed and blush
to lift up my face to Thee, my God,
for mine iniquities are increased
over my head
and my trespass is grown up
unto the heavens.
Since the days of my youth
I am in a great trespass unto this day,
and I cannot stand before Thee
because of this.

Of Manasses

I have sinned above the number of the sands of the
sea :
my transgressions are multiplied,

and I am not worthy to behold and see the height
of heaven for the multitude of mine iniquities:
neither have I any release, for I have
provoked thy wrath
and done evil before Thee:
I did not thy will
neither kept I thy commandments.
Now therefore I bow the knee of mine heart,
beseeching Thee of grace:
I have sinned, o Lord, I have sinned,
and I acknowledge mine iniquities.
Wherefore I humbly beseech Thee,
forgive me, o Lord, forgive me,
and destroy me not with mine iniquities:
be not angry with me for ever by reserving
evil for me,
neither condemn me into the lower parts of
the earth:
for Thou art the God, even the God of them
that repent,
and in me Thou wilt show all thy goodness:
for Thou wilt save me that am unworthy,
according to thy great mercy:
therefore will I praise Thee for ever.

Lord, if Thou wilt Thou canst make me clean.
Lord, speak the word only and I shall be healed.
Lord, save us: carest Thou not that we perish?
Say unto me BE OF GOOD CHEER: THY SINS ARE FORGIVEN
THEE.
Jesus, master, have mercy on us.
Jesus, Thou son of David, have mercy on me,
Jesus, Thou son of David,
Thou son of David.
Lord, say unto me EPHPHATHA.

Lord, I have no man.
Lord, say unto me THOU ART FREED FROM THINE INFIRMITY.
Say unto my soul I AM THY SALVATION.
Say unto me MY GRACE IS SUFFICIENT FOR THEE.

Deprecation

All the

discomfitures	debts
shortcomings	sins
falls	miscarriages
faults	ignorances
trespasses	iniquities
offences	impieties
transgressions	pollutions:
	the guilt
give	condone, pardon, forgive
pardon	remit
spare	spare
cover	be propitious
lay not	lay not to charge
impute not	impute not
remember not	remember not:
	the soil
cast behind us	pass by
pass over	pass over
turn away thine eyes	overlook, wink at
cover	cover
wash	wash away
blot out	blot out
cleanse	make clean:
	the hurt
	put up with
heal	heal
save from	save from

lift off	take away
put away	take off
bring forth from	strip off
bring to an end	bring to nought
shut off	set aside
	disperse
let them not be found	let them not be found
let them not be	let them not exist.

Comprecation

To supply

in faith	virtue,
virtue	knowledge,
knowledge	temperance,
temperance	patience,
patience	godliness,
godliness	love of the brethren,
love of the brethren	charity;

and, forgetting not that I was cleansed from my old sins, to give diligence to make my calling and election sure by good works.

Faith

I believe in Thee the Father:
behold then, if Thou be a father and we sons,
like as a father pitieth his children, so pity us.
I believe in Thee the Lord:
behold then, if Thou be Lord and we servants,
our eyes wait upon Thee our Lord,
until Thou have mercy upon us.
I believe that if we be neither sons nor servants, but whelps only,
it were lawful for us to eat of the crumbs that fall from thy table.
I believe that Christ is the Lamb of God:

O Lamb of God, that takest away the sins of the world,
take away mine withal.

I believe that Jesus Christ came into the world to save sinners:
Thou that camest to save sinners,
save even me, of sinners chiefest and greatest.

I believe that Christ came to save that which was lost:
Thou that camest to save that which was lost,
never suffer that to be lost, o Lord, which Thou hast saved.

I believe that the Spirit is Lord and Giver of life:
Thou that gavest me a living soul,
grant me not to have received my soul in vain

I believe that the Spirit imparteth grace in his hallowed things:
grant me not to receive the grace of them in vain.
nor the hope of thy hallowed things.

I believe that the Spirit intercedeth for us with groanings which cannot be uttered:
of his intercession and these groanings grant me to partake.

Hope

Our fathers hoped in Thee,
they trusted in Thee and Thou didst deliver them:
they called upon Thee and were holpen,
they put trust in Thee and were not confounded:
like as our fathers in the generations of old,
so withal deliver us, o Lord,
the while we put our trust in Thee.

Intercession

Heavenly King,
strengthen our faithful kings,
stablish the faith,
calm the nations,
pacify the world:
guard well this holy mansion:
our fathers and brethren
which have gone to their rest aforetime,
bestow them in the tabernacles of the righteous:
and as for us, receive us
in orthodox faith and repentance,
as good and a lover of man.

Blessing

Let the power of the Father shepherd me:
the wisdom of the Son enlighten me:
the operation of the Spirit quicken me.

Commendation

Preserve my soul,
stablish my body,
upraise my senses,
direct my conversation,
compose my manners,
bless my actions,
perfect my prayers,
inspire holy meditations;
the sins done aforetime forgive,
the present correct,
the future prevent.

Thanksgiving

Now unto Him that is able to do exceeding abundantly
above all that we ask or think
according to the power that worketh in us,

to Him
be glory in the Church by Christ
throughout all ages
world without end.
Amen.

Blessed, praised, celebrated,
magnified, exalted, glorified,
hallowed
be thy Name, o Lord, and the commemoration
and the memory and every memorial thereof
for the

all-honourable senate of	the patriarchs
ever-venerable quire of	prophets
all-illustrious company of	twelve apostles
	evangelists
all-famous host of	martyrs
conclave of	confessors
	doctors,
	ascetics,
beauty of	virgins,
sweetening of the world in	infants:

their faith
hope
toils
truth
blood
zeal
diligence
tears
chastity
goodliness.

Glory be to Thee, o Lord, glory be to Thee,
glory to Thee which didst glorify them,
in whom we also glorify Thee.
Great and marvellous are thy works,

Lord God almighty:
just and true are thy works,
o King of the nations.
Who shall not fear Thee, o Lord,
and glorify thy Name?
for Thou only art holy:
for all nations shall come
and worship before Thee,
for thy judgments are made manifest.
Praise our God, all ye his servants
and ye that fear Him both small and great.
Alleluia,
for the Lord God omnipotent reigneth:
let us be glad and rejoice
and give honour to Him.
Behold the tabernacle of God is with men
and He will dwell with them,
and they shall be his people
and God himself shall be with them,
and He shall wipe away all tears
from their eyes,
and there shall be no more death
nor crying
neither shall there be any more pain,
for the former things
are passed away.

EVENING PRAYERS

Evening Thoughts

Thou which givest evening to be the end of day,
whereby to bring to our mind the evening of life:
grant me alway to consider that, like as the day, so
life flieth past:

grant me alway to remember the days of darkness that
they are many :
that the night cometh, when no man can
work ;
to forestall the darkness by working,
lest we be cast into outer darkness ;
alway to cry unto Thee, Abide with us, o
Lord, for it is toward evening, and
the day of our life is far spent.

The Hymn of the Lighting of the Lamps

O gladsome Light of the holy glory of the immortal
Father,
heavenly, holy, blest,
o Jesu Christ,
being come to the going down of the sun,
seeing the evening light,
we hymn the Father
and the Son
and the Holy Spirit of God.
Worthy art Thou at all times to be hymned with holy
voices
Son of God,
which givest life :
therefore the world doth glorify Thee.

Admonitions and Preparatory Meditations at the Lifting of the Mind to God at Eventide

In war there is a note { of charge : fitted to action ;
of recall : whereby stragglers
are called back.
So the human mind, like as in the morning it must be

awakened, so at eventide as it were by a note of recall it must be called back to itself and its Captain

by { scrutiny and inquisition or examination,
prayers and thanksgivings.

A good man had liefer know his own infirmity than know the foundations of the earth and the topmost heights of heaven.

But that knowledge of a man's own infirmity is not procured save by diligent inquisition, without the which the mind is many times blind and seeth nought in its own concerns.

There are many lurkingplaces in the mind and many nooks.

You must detect yourself or ever you amend yourself.

A sore unknown waxeth worse and worse and getteth past cure.

The heart is deceitful above all things:
the heart is deep and full of windings:
the old man is covered up in a thousand wrappings.

Therefore take heed to thyself.

And this is most chiefly to be inquired into—

what hast thou today { { done / said } read / written
to { sort well with a Christian, a priest, a father, etc.
confirm faith, obedience
increase knowledge
or the government of { mind / body
work out the salvation of { thyself / others?

We see God Himself none otherwise closing the several days of the first creation than with a

review of the works of each day: AND GOD SAW THAT THEY WERE GOOD.

Cato required of himself an account of each day's business, and Pythagoras withal.

Ausonius saith out of Pythagoras:

Or thou compose thine eyes to slumber sweet,
of each day's acts thrice try the tale complete.

King David when the day was over meditated, and searched out his spirits.

In this areopagitic nocturnal examination look to it that thou show thyself, not the advocate of thy sins, but the judge thereof: and in the tribunal of thy mind say, (say it with grief and indignation)

I ACKNOWLEDGE MY FAULTS, O LORD:
O WHO WILL GIVE SCOURGES TO MY MIND THAT THEY SPARE NOT MY SINS?

If we would judge ourselves we should not be judged.

Prayer is { the guardian of them that sleep / the confidence of them that are awake: } for neither do we account him to be safe, whoso is not protected by the armour and the fortification of prayer.

Rightly therefore saith Rabbi J. touching the not putting off of penitence till the morrow:

Behold the hope of fruit and of salvation will be disappointed for evermore, if so be in this very night thou pluck not forth thy soul.

And an examination in this sort, if it be made for a measure of days, or at the least for one month, with penitence, will suffice to the gendering of a perfect habit of virtue.

A Form of Evening Prayer

Commemoration

Gotten past the day
I give Thee thanks, o Lord.
The evening draweth nigh:
make it bright.
There is an evening, as of the day,
so also of life:
the evening of life is old age:
old age hath overtaken me:
make it bright.
Cast me not off in the time of age:
forsake me not when my strength faileth

And even to old age I am He,
and even to hoar hairs will I carry:
I have made and I will bear,
yea I will carry and will deliver.

Forsake me not, o Lord: o my God, be not far from me:
make haste to help me, o Lord my salvation.
Abide with me, o Lord,
for even now it it towards evening with me,
and the day is far spent
of this travailling life.
Let thy strength be perfected
in my weakness.
Departed and gone is the day:
going also is life,
the life lifeless.
Cometh the night,
and cometh death withal,
the death deathless.

Near as the end of day,
so too is the end of life.
Remembering it, therefore, we also
beseech Thee
to direct the end of our life,
christian and wellpleasing,
sinless, shameless,
and (if it like Thee) painless,
in peace, o Lord, Lord,
gathering us
under the feet of thine elect,
when Thou wilt and as Thou wilt,
only without shame and sins,
after we have prevented the night
by doing some good thing.
Near is judgement:
a good and acceptable defence
at the fearful and appalling judgement-seat of Jesus Christ,
grant to us, o Lord.

Thanksgiving

By night I lift up my hands
in the sanctuary and praise the Lord.
The Lord hath granted his lovingkindness in the daytime,
and for this cause even now in the night season do I sing of Him,
and make my prayer unto the God of my life.
As long as ever I live will I magnify Thee on this manner,
and lift up my hands in Thy Name.
Let my prayer be set forth
in thy sight as the incense,
and let the lifting up of my hands
be like as the evening sacrifice.

Blessed art Thou, o Lord our God,
the God of our fathers,
who didst create changes of day and night;
who dost supply to us occasions of songs in the night;
who hast delivered us from the evil
of this day;
who hast not cut off like a weaver
my life,
nor from morning even to night
made an end of me.

Penitence

O Lord,
as days unto our days,
so do we add unto our sins withal.
The just man falleth seven times a day,
but I, the singular great sinner,
seventy times seven:
a wonderful and horrible thing, o Lord!
But groaning
I turn from my evil ways
and I return unto my heart,
and with all my heart I turn unto thee,
(God of penitents and Saviour of sinners.)
Yea evening by evening will I return,
from the inmost marrow of my soul,
and out of the deep my soul calleth unto Thee:
I have sinned, o Lord, against Thee, I have sinned
grieviously against Thee:
alas, alas, woe, woe: o the wretchedness!
I repent, ah me, I repent: spare me, o Lord:
I repent, ah me, I repent:
help Thou mine impenitence.

Be favourable: spare me, o Lord:
be favourable: have mercy upon me.
I said, Be merciful unto me, o Lord:
heal my soul, for I have sinned against Thee.
Have mercy upon me, o Lord,
after thy great goodness:
according to the multitude of thy mercies
do away mine offences:
assoil the guilt,
heal the wound,
blot out the stains,
deliver from the shame,
pluck forth from the tyranny,
and make me not a public example.
Bring Thou me out of troubles, o Lord:
cleanse Thou me from secret faults,
keep thy servant also from presumptuous sins:
my wanderings of mind
and mine idle speaking
lay not to my charge.
Clear away the murk and noisome torrent
of foul and lawless thoughts.

O Lord,
my destruction cometh to me of myself:
what things soever I have done amiss, mercifully forgive:
deal not with us after our iniquities,
neither reward us according to our sins.
Mercifully look upon our infirmities
and for the glory of thine allholy Name
turn from us all the evils
and the troubles
which our sins (and we by reason of them)
have most righteously and worthily deserved.

Petition

And to me, o Lord, in my weariness grant Thou rest,
in my travail renew Thou strength.
Lighten mine eyes to the end I sleep not in death.
Deliver me from terror by night,
from the pestilence that walketh in darkness.
Supply unto me wholesome sleep
and to get me through this night without fear.
O keeper of Israel,
that didst neither slumber nor sleep ever yet,
preserve me this night from all evil:
yea, keep my soul, o Lord.
Visiting me with the visitation of thine own,
discover me my mind in visions of night:
but if not (for I am not worthy, not worthy)
at least, o Lord Thou lover of man,
let my sleep be to me a respite,
as from toiling, so from sinning
withal.
Yea, o Lord,
and let me not in sleep imagine aught
that provoketh Thee
or yet defileth me.
Let not my loins be filled with illusions,
but rather let my reins chasten me,
but without grievous fear.
Preserve me from the murky sleep of sin,
and every earthly and evil thought put to sleep within me.
Give me light sleep
and rid of
every imagining
fleshly and satanic.
The sleeplessness of mine unseen foes
Thou wottest, o Lord,

and the slackness of my wretched flesh.
o Thou that didst form me.
Let the wing of thy mercy shelter me:
awaken me at the time when Thou mayest be found,
at the time of prayer,
and give me to seek Thee early
for thy glorifying
and service withal.

Intercession

Creation: the human race:
those in
tribulation and good case
error and truth
sin and grace.
Ecumenic:
Eastern: Western: our own:
prelates: orders of clergy: people.
Commonwealths of the earth:
the Christian: round about us: our own:
the king, the queen, the prince:
them that are eminent:
counsel, judicature, civil control, armed force:
commonalty,
husbandmen, merchantmen, artificers,
even down to the sordid craftsmen
and beggars.
Those commended to me by
kindred, christian charity,
good offices received, neighbourhood,
ministry of carnal things, my promise,
charge { aforetime their earnest desire,
now, want of leisure,
friendship, sympathy for them in
extremities,

merit,
good works,
scandal given,
having no intercessor.

Commendation

Into thy hands, o Lord, I commend myself,
my spirit, soul, body:
Thou hast created and redeemed them,
o Lord, Thou God of truth:
and with me, mine and all things mine:
Thou hast granted me them, o Lord,
in thy goodness.
Preserve Thou my lying down and mine uprising
from this time forth for evermore:
to remember Thee in my bed,
to search out my spirits;
to wake up and be present with Thee.
I will lay me down in peace
and take my rest:
for it is Thou, Lord, only
that makest me dwell in safety.

A Second Form of Evening Prayer

Commemoration

By night lift up your hands in the sanctuary
and praise the Lord.
In the evening, in the morning and at noonday will I
pray and that instantly:
and Thou, Lord, shalt hear my voice.
The Lord hath granted his lovingkindness in the day
time:
therefore in the nightseason did I sing his praises
and made my prayer unto the God of my
life.

Let my prayer be set forth in thy sight as the incense,
and the lifting up of my hands as an evening sacrifice.

Thanksgiving

Blessed art Thou, o Lord,
who hast created changes of day and night,
and givest rest to them that are weary
and renewest strength to him that is spent:
who givest songs by night,
and makest the outgoings of the dayspring and evening to praise Thee:
who hast delivered us from the arrow that flieth by day
and the sickness that destroyeth in the noonday:
who hast not cut off as a weaver our life
nor from day even to night made away with us.

Penitence

O Lord, as days unto days,
so do we add sins to sins.
The just man stumbleth seven times in a day,
but we, miserable sinners,
seventy times seven.
Today also hath had his own
and shall receive his own.
But we return unto Thee
and all our bones say We repent.
Let not the sun go down
upon thy wrath.
Lord, all our good works
Thou hast wrought in us:
what thing soever we have done aright
graciously behold.

Lord, our sin and our destruction
are of ourselves:
what thing soever we have done wrong
mercifully forgive.
Behold the good,
pardon the evil.

Comprecation

Blessed art Thou, o Lord,
who givest thy beloved pleasant sleep,
and to them that fear Thee to lie down safely.
Lighten our eyes,
that we sleep not in death:
deliver us from the terror by night,
from the pestilence that walketh in darkness.
Behold He that keepeth Israel
shall neither slumber nor sleep:
the Lord preserve us from all evil,
yea the Lord keep our souls.
Lord, I will sleep,
but my heart shall be awake.
Visit me, o Lord, with the visitation of the saints,
and discover mine ear in visions of night.
Let my sleep be a respite,
as from toil, so from sin:
let me not in dreams think aught
to offend Thee or pollute me.
Grant me, Lord, to remember that with Thee
night is no night
and darkness is like the noonday light.
Grant me, o Lord, when sleep flieth from mine eyes,
to remember thy Name in the night season,
that so I may keep thy law.
Grant me to commune in the night with my heart,
and to be sore exercised and to search out my spirits

and not to neglect the instruction of my reins—
what I may do rightly, what more rightly,
how to be more acceptable to Thee,
how to be more pleasing unto men,
that Thou art about my paths
and about my bed,
that my ways are thine:
when my lamp is alight to see Thee,
when my lamp is quenched to see Thee.
Grant me, o Lord, to think
of the long sleep,
the sleep of death,
the bed of the grave,
the mattrass of worms,
the coverlet of dust.

Commendation

I will lay me down in peace
and take my rest:
for it is Thou Lord only
that makest me dwell in safety.
Into thy hands, o Lord,
I commend my spirit,
for Thou hast redeemed me,
o Lord Thou God of truth.

A Third Form of Evening Prayer

Penitence

O Lord, as days unto days,
so withal do we add sins to sins.
The just man stumbleth seven times a day,
but I, a singular great sinner,
seventy times seven.

Nay but I return unto Thee, o Lord.
o Lord Thou lover of man,
that hast a golden censer,
add me thine incense unto this prayer
for a sweet-smelling savour before the throne,
and let the lifting up of hands be set forth
for an evening sacrifice.
Lord the Almighty,
all our works Thou hast wrought in us:
if we have gotten any good success, receive
it favourably,
o Lord abundant in goodness and very pitiful:
but so many things as we have done amiss, pardon
graciously,
for our destruction cometh of ourselves.

Comprecaton

Deliver me, o Lord, from the terror by night,
from the pestilence that walketh in darkness.
Give me to seek Thee early,
even for thy praise and service.
Preserve my lying down and my uprising
from this time forth even for evermore.
Discover me my mind for meditation by night,
so as to remember Thee upon my bed:
in the night to commune with mine own heart
and {to search out / to keep} my spirit:
but if not this
(for I am not worthy,
I am not not worthy, o Lord)
yet at leastwise,
o Lord Thou lover of man,
let my sleep be to me a respite,
as from toiling, so from sinning withal.

Yea, o Lord, I beseech Thee, look upon me,
and put to sleep in me
every earthly and evil thought.
The sleeplessness of mine unseen foes, Thou wottest,
o Lord:
the slackness of my wretched flesh
Thou knowest, which didst form me.
Let the wing of thy goodness shelter me:
lighten mine eyes
that I never sleep in death.
Give me, o Lord, a good life, a good death,
and deathlessness:
for I know not, I know not, o Lord,
how soon is the putting off of my tabernacle.
Wherein grant me, o Lord, that the end of life be
christian,
sinless, shameless, and, if it like Thee, painless;
and a good defence
at the appalling and fearful judgment-seat of Jesus Christ;
that I may hear the most sweet voice,
COME, YE BLESSED,
and that I may enter into thy joy
and get fruition of the vision
of our Father which is in heaven.
Grant me sleep, o Lord, for repose of weakness
and for relief of the toils
of this travailling flesh.
Into thy hands, o Lord, I commend myself
and all things mine:
preserve me, o Lord, Thou that art the keeper of Israel,
that didst neither slumber nor sleep ever yet.

Blessing, thanksgiving and doxology

Blessed art Thou, o Lord the God of our fathers,
that didst create changes of days and nights,

that hast delivered us from the evil of this day,
that hast bestowed on us occasions of songs in the evening
and to get us through the night fearlessly in hope:
for Thou art our light, salvation and strength of our life:
of whom then shall we be afraid?
Glory be to Thee, o Lord, glory be to Thee,
for all thy divine perfections,
for thine inexpressible and unimaginable goodness and mercy,
unto sinners and unworthy,
and to me
a sinner, of all most unworthy:
yea, o Lord,
glory and praise and blessing and thanksgiving
by the voices and concert of voices
as well of angels as of men
and of all thy saints in heaven
and of all thy creation withal on earth,
and under their feet
of me the sinner unworthy and wretched,
world without end.

On Going to Bed

Let me think upon thy Name in the night season,
and keep thy law:
let the evening prayer go up unto Thee,
and thy pity come down unto us,
o Thou which givest songs in the night,
which makest the outgoings of the morning and evening to praise Thee,
which givest thy beloved wholesome sleep.

THE HOLY MYSTERIES

An Act of Preparation

O LORD,

I am not worthy, neither sufficient
that Thou shouldest enter beneath the filthy roof
of the house of my soul,
seeing it is all desolate and downfallen,
and Thou hast not with me a worthy place
to lay thy head.
But as Thou tookest upon Thee
to be laid in a cavern and a cratch of brute beasts:
as Thou didst not refuse
to be received even in the house of Simon the leper:
as Thou didst not repel
even the harlot like me, the sinner,
coming to Thee and touching Thee:
as Thou didst not abhor
her filthy mouth and polluted:
neither the robber on the cross
confessing to Thee:
in like sort vouchsafe to accept me too
the inveterate, miserable,
the singular great sinner,
to the touch and partaking
of the immaculate, awful, quickening
and saving mysteries
of thine allholy Body
and precious Blood.

At the Liturgy

At the Offertory

Behold, o Lord our God,
from heaven thy dwelling-place
and from the throne of the glory of thy kingdom,
and come to hallow us.
Thou that sittest on high with the Father,
and art here with us invisibly,
come to hallow the gifts that are set forth,
and them for whom and them by whom and the ends whereunto
they are brought.
And give us communion
unto faith unashamed,
love without dissimulation,
keeping of the commandments,
alertness for every spiritual fruit,
turning aside of every adversary,
healing of soul and body:
with intent that we also, with all saints
which have been wellpleasing unto Thee since the world began,
may be made partakers
of thine unalloyed and everlasting good things,
which thou hast prepared for them that love Thee, o Lord:
in whom Thou art glorified
for ever.
O Lamb of God,
that takest away the sin of the world,
take away the sin of me withal the mere sinner.

Unto a token of the fellowship,
a memorial of the dispensation,
a showing forth of the death,
a communion of body and blood,
a participation of the Spirit,
remission of sins,
a riddance of adversaries,
quieting of conscience,
blotting out of debts,
cleansing of stains,
healing of the sicknesses of the soul,
renewal of the covenant,
provision for the journey of ghostly life,
increase of { enabling grace / winning comfort,
compunction of repentance,
illumination of mind,
a preparatory exercise of humility,
a seal of faith,
fulness of wisdom,
a bond of charity,
a sufficent ground of almsgiving,
an armour of endurance,
alertness of thanksgiving,
confidence of prayer,
mutual indwelling,
a pledge of resurrection,
acceptable defence in judgement,
a testament of inheritance,
a stamp of perfectness.

After the Consecration

Remembering therefore, o sovran Lord, even we,
(in the presence of thy holy mysteries)
the saving sufferings of thy Christ,

his quickening cross,
right precious death,
three days' burial,
resurrection from the dead,
ascension into heaven,
session at the right hand of Thee the Father,
glorious and fearful coming—
we beseech Thee, o Lord,
that with the witness of our conscience clean,
receiving our share of thy hallowed things,
we may be united to the holy body and blood of thy Christ,
and receiving them not unworthily
may have Christ indwelling in our hearts,
and be made a temple of thy Holy Ghost.
Yea, our God,
and make none of us guilty
of these thine appalling and heavenly mysteries
nor weak in soul or body
by reason of partaking of them unworthily:
but grant us,
unto our last and closing gasp,
worthily to receive an hope of thy hallowed things unto
hallowing, enlightenment, strengthening,
lightening of the weight of my many sins,
a perservative against every diabolical operation,
a riddance and letting of my bad conscience,
mortification of the passions,
keeping of the commandments
an increase of thy divine grace,
and an appropriation of thy divine kingdom.

After the Blessing

Finished and perfected,
so far forth as is in our power,
o Christ our God,
is the mystery of thy dispensation.
For we have held the remembrance of thy death,
we have seen the figure of thy resurrection,
we have been filled with thy unending life,
we have had fruition of thine inexhaustible delight:
whereof also in the world to come
be Thou pleased that we all
be accounted worthy.

The Lord the good God
pardon everyone
that prepareth his heart to seek God,
the Lord the God of his fathers,
though he be not cleansed
according to the purification of the sanctuary.

PENITENCE

OF PENANCE

I. Contrition

Bitterness of soul:
pricking of heart:
a spirit or heart { rent / broken in pieces / crushed to powder:
godly sorrow:
throbbing of heart:
indignation.

II. Confession

Acknowledgement:
Prayer deprecating { the past / the future:

i. All have sinned.
   1. If Thou, Lord—who shall abide it?
   2. No man living shall be justified.
   3. He cannot answer one of a thousand
ii. What then? For nought?
iii. God hath granted repentance unto life.
   1. There is a place left for forgiveness, if sin only lie at the door.
   2. There remaineth a hope: it shall not be a snare.
   3. There is an healing:
      as it were { a city of refuge / a second plank.

iv. But God soliciteth
by proclaiming: by complaining:
by swearing oath: by waiting:
by promising { paradise to innocence / the kingdom of heaven / to penitence } if—
by threatening unless

III. < SATISFACTION >

i. Prayer / Fasting / Almsgiving { immolateth { soul / body / goods } / vanquisheth { the devil / the flesh / the world } } for { God / ourselves / our neighbours }

ii. The seven Works of Mercy

1. Corporal:
Visit, feed, give drink, redeem, clothe, shelter, inter.

2. Spiritual:
Teach, counsel, chastise, comfort forgive, suffer, pray,

PENITENTIAL DEVOTIONS

BEFORE PENITENTIAL DEVOTIONS

O LORD, MY HEART IS READY:
so the Psalmist.
But, Lord, I fear that mine is not:
I desire indeed, and I grieve if it be not.
Would God it were ready! woe is me that it is not!

O Lord, I dispose me and prepare:
help Thou my disposition and supply my preparation.
I will set my sins before me,
that so they be not before Thee.

Self-Examination

Penitence

Do I repent? Am I sorry? Am I ashamed?
Am I grieved? Am I aghast? Am I aweary?

I had lief it were more, I fear lest,
I grieve it is not, I were glad if.

Prayer

If not seven times like David;
yet three times like Daniel?
If not, like Solomon, at length;
yet, like the Publican, in brief?
If not for a whole night, like Christ;
yet for a single hour?
If not on the ground, if not in ashes;
yet not in bed?

Fasting

If not in sackcloth;
yet not in purple and fine linen?
If not wholly from all;
yet from dainties?

Alms

If not, like Zacchee, fourfold;
yet, as the law is, with a fifth part overadded?
If not like the rich;
yet like the widow

If not the half;
yet the thirtieth part?
If not beyond my power;
yet up to my power?

An Act of Penitence

Address

Let prayer come up
come unto Thee
enter in
appear in thy presence
find grace
come before Thee:
and I ask that it return not unto me void:
but, according as thou knowest and canst and willest,
hear
incline thine ear
give ear and consider
understand
hearken
remember to do.

Do not cast away in displeasure
hide thine eye
hide thy face
cover thyself with a cloud
shut up thine ear
desert
forsake for ever
abhor
hold thy peace
sleep
go afar off
be absent

take away lovingkindness
suffer truth to fail
rebuke in displeasure
chasten in indignation
cast away from thy presence
reject me from among thy children
take thy Spirit from me
forget for ever
be wroth very sore
deliver me over / consume me } because of mine iniquities
tarry to return
shut up my soul with the sinners.

Howsoever by thine allowance we suffer the power of the enemy for a season, let us not in any wise be swallowed up of his insatiable jaws. Let the lion be vanquished by the feeble sheep, the violent spirit by feeble flesh.

Pleading

O remember what my substance is:

that I am { dust and ashes / grass and a flower / flesh and a wind that passeth away / corruption and a worm,
like a stranger and a sojourner,
dwelling in a house of clay,
days few and evil,
today and not tomorrow,
in the morning and not so long as till evening,
now and not presently,
in a body of death,
in a world of corruption,
lying in wickedness.
Remember this.

Confession

I have sinned.
Surely, o Lord, I also am one of them,
for my life bewrayeth me.
I confess to Thee: for, if I will, I cannot hide it from
Thee, o Lord.
Who can bring a clean thing out of an unclean?
I am a sinner { of an unclean seed / of an unclean womb:
in sin hath my mother conceived me,
a root of bitterness
a slip of wild olive.

1. I have sinned, I have done amiss and dealt
wickedly before Thee
2. I have behaved myself forwardly in thy covenant
3. I have rejected the law
4. I have refused correction
5. I have vexed the Spirit
6. I have walked after my devices
7. I have gone over from evil to evil
8. neither have I feared Thee
9. neither have I returned
10. not even when recalled
11. neither even when troubled
12. but I have waxed hardened
13. I have provoked Thee
14. and all these things Thou hast seen,
and hast held thy tongue.

Aggravation of Sin

1. Measure of sin { harm / scandal
2. Quality

3. Repetition — How oft?
4. Continuance — How long?
5. Person — Who?
   age
   condition
   estate
   knowledge.
6. Manner
7. Motive
8. Time
9. Place.

1. Folly
2. Ingratitude
3. Hardness
4. Contempt.

Kinds of Sin

1. Cords / ropes
2. necessities / superfluities
3. omission or deficiency: leaving undone what we ought to do: / commission or excess: doing what we ought not to do
4. of the heart : within : in thought / of the mouth / of act } : without : in { word / deed
5. against God / against our neighbour / against our own body
6. unwitting / witting
7. unwilling / willing

8. {old / recent}
9. in point of age {boyhood / youth / mature / advanced} age
10. {once committed / often repeated}
11. {privy / open}
12. {of wrath / of concupiscence of {the flesh / the world}}
13. {by one not yet called / by one already called}
14. {asleep, by night / awake, by day}
15. {one's own / others'}
16. {which I remember / which I have forgotten.}

What things soever from infancy even until now
even until this moment,
witting or unwitting,
within or without,
sleeping or waking,
in words, deeds, thoughts,
through the fiery darts of the enemy,
through the unclean desires of the flesh,
I have sinned against Thee,
have mercy upon me, o God, and forgive me.

Contrition

I am penitent

1. I am sorry — sorrow — for the wound
2. I am ashamed — shame — spot, stain, filth

3.	I am grieved	indignation	guilt
4.	I am horrorstruck	fear	punishment
5.	I am weary	I travail	thraldom, yoke.

1. Fear
2. indignation
3. judgement
4. revenge
5. hatred
6. flight from occasion
7. humiliation
8. smiting of the breast
9. thigh
10. laying aside of excellency, sackcloth
11. fasting
12. prayer, devotion, commemoration
13. works of mercy.

Grant me alway to grieve,
and alway of grief to rejoice.

Petition for Mercy

Have mercy
Look upon me and be merciful
forsake me not
remember mercy
have mercy upon us and that soon
be not wroth
regard not my sins neither have indignation
forgive
refrain wrath: put off wrath
lay not to charge
impute not
remember not
be not extreme to mark
enter not into judgement

despise not
cast not away from thy presence.
How long?
For ever?
Be { easy to be appeased
easy to be approached
easy to be entreated.
Let not thy wrath come upon me,
but let thy grace, I pray thee, prevent me.
Shew mercy unto me
now and in the hour of death.
Let not the fault of the flesh hurt me unto punishment:
yea let the compassionateness of affection profit me unto pardon.

i. Guilt
ii. Stain
iii. Sickness
iv. Thraldom.

i. Guilt.
Not unto condemnation.
1. Spare
2. take away
3. put away
4. scatter
5. give pardon
6. forgive
7. pardon
8. deliver from punishment, condone
9. be merciful
10. be reconciled
11. be propitiated.

ii. Stain, ill favour.
1. Turn thy face from sins;
turn it not away from misery
2. pass by
3. wink at, overlook

4. put up with, forbear
5. cover
6. wash
7. cleanse
8. wash away
9. make white
10. put out, blot out.

iii. Sickness, plague, the sickly hurt.

1. Cure,
   have a care
2. heal
3. recover,
   make more remiss : save from :
   root out : break not a reed.

iv. Thraldom.

Avenge	rescue
deliver	save.

Pleading of the divine mercy

Through and for the sake of

1. { Name / glory of the Name
2. { promised truth / intervention of an oath
3. comfort of love
4. bowels of mercies
5. great
6. good store
7. old
8. plenteous } mercy
9. everlasting
10. exceeding
11. marvellous
12. riches of mercy

13. redundancy of mercy { excess / superfluity
14. supersuperfluity
15. superexcess
16. extravagance
17. triumph over all works
18. over justice
19. the satisfaction and merits of Christ
20. the comfort of the Holy Ghost.

Mercy

1. that we are not consumed
2. preventing
3. following
4. embracing on every side
5. pardoning
6. crowning.

Length	1. long
breadth	2. broad
depth	3. deep
height	4. high.

1. Ever of old
2. for ever
3. reaching unto the heaven
4. reaching unto hell
5. to all
6. tender.

I have put off penitence
and Thou hast prolonged patience,
o mercy, a wellspring that can never be exhaust.

Mercy

1. sweet
2. better than life
3. as great as is his majesty
4. until seventy times seven times
5. abhorring nothing which He hath made

5. neglecting neither the young ravens
nor the tiny sparrow
7. willing all men to be saved
8. not willing that any should perish
9. bringing back the sheep on his shoulders
10. sweeping the house for a piece of silver
11. forgiving a thousand talents
12. binding up the wounds of the half-dead
13. meeting with joy the wicked son
14. delivering Jonas while he fled
15. receiving Peter when he denied
16. not casting out unbelieving Thomas
17. converting Paul albeit he blasphemed
18. delivering the woman taken in adultery
19. admitting the Magdalene which was a sinner
20. joining the robber to Thyself in paradise
21. standing at the door and knocking
22. the Master himself asking his servants
23. whose place is { the throne of grace / the mercyseat of the ark }
24. whose time is a day of salvation.

Purpose of Amendment

I purpose

1. I am steadfastly purposed
2. I fervently desire
3. I long — vehement desire
4. I am zealous — zeal
5. I am in earnest — carefulness
6. I plead — clearing of self:

that {
1. I will turn away
2. I will forsake
3. I will depart from
4. I will say, It sufficeth
5. not again henceforth: no longer:
}

that
1. I will turn again unto Thee
2. I will turn my feet
3. I will lift up my hands
4. I will eschew
5. I will bring to nought the desire
6. I will make the crooked straight
7. I will set a hedge.

Confession of Weakness

I am weak

1. I do not what I would,
   do what I would not
2. children come to the birth
3. the thoughts that arise in my heart allow me not
4. billows come in even unto my soul
5. the law of the members bringeth me into captivity
6. o Lord, I am oppressed: undertake for me
7. who shall deliver me?

Petition for help

Bring help

1. O succour — O God make speed to save
2. aid — Save me, o God
3. help — Let God arise
4. convert — Up, Lord
5. seek
6. make speed to save
7. open thine eyes and see
8. incline thine ears and hear
9. incline my heart
10. open mine ears
11. lighten mine eyes
12. strengthen my hands
13. order my steps

14. try out my reins
15. transfix my flesh
16. draw me after Thee
17. hold me with a bit
18. put me in surety with Thee
19. let me not to my vomit
20. let there be no temptation but such as is common to man
21. let the enemy not be able to do violence
22. let it not drown me.

Hedge Thou up with thorns:

remove { occasions / scandals.

Comfortable words

Rest of soul

Hitherto sin watcheth before the door.

I would not destroy it for ten's sake.

In the mountain the Lord will provide.

The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, who keepest mercy for thousands, who forgivest iniquity, transgression and sin.

They shall pine away until they confess; when they shall be humbled then shall they pray, and I will remember my covenant.

When evils are come upon thee and thou shalt turn unto thine heart and shalt return unto God, He will have compassion upon thee and will do thee good and will circumcise thine heart to love the Lord.

Why art thou so full of heaviness, o my soul, and why art thou so disquieted within me?

Put thy trust in God, for I will yet give Him thanks,

which is the help of my countenance and my God.

Turn again then unto thy rest, o my soul; for the Lord shall reward thee.

Remember

O think upon thy servant as concerning thy words: wherein Thou hast caused me to put my trust.

O stablish me according to thy words that I may live: and let me not be disappointed of my hope.

He will not alway be chiding: neither keepeth He his anger for ever.

He will not deal with us after our sins: nor reward us according to our iniquities.

He was so merciful that He forgave us our misdeeds, so as not to destroy us.

He considered that we are but flesh: and that we are even a wind that passeth away and cometh not again.

Mercy triumphing

Come now and let us reason together, said the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

When thou shalt turn and groan, then shalt thou be saved.

The Lord will wait that He may be gracious unto you.

A bruised reed shall He not break and the smoking flax shall He not quench.

I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

I blot out as a thick cloud thy transgressions and as a cloud thy sins: return unto me and I will redeem.

And even to your old age I am He, and even to hoar hairs will I carry you: I have made and I will bear, even I will carry and will deliver.

Surely He hath borne our griefs and carried our sorrows:

He was wounded for our transgressions, He was bruised for our iniquities:

the chastisement of our peace was upon Him and with his stripes we are healed.

All we like sheep have gone astray, we have turned everyone to his own way: and the Lord hath laid on Him the iniquity of us all.

And it shall come to pass that before they call I will answer: and while they are yet speaking I will hear.

Have I any pleasure at all that the wicked should die and not that he should return from his ways and live?

Return ye and turn yourselves from all your transgressions: so iniquity shall not be your ruin.

As I live, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live.

Turn ye, turn ye from your evil ways: for why will ye die, o house of Israel?

As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his iniquity:

and if the wicked turn from his wickedness and do that which is lawful and right, he shall live thereby.

Let the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord and He will have mercy upon

him: and to our God, for He will abundantly pardon.

An Act of Pleading

Two things I recognise in myself, o Lord;
the nature which Thou hast made,
the sin which I have added.
I confess that by my fault I have disfigured nature:
but do Thou remember that I am a wind,
that passeth away and cometh not again.
For of myself I cannot come again from sin.
Alas! take Thou away from me what I have done;
let that abide in me which Thou hast made;
that so, that perish not which Thou hast redeemed with thy precious blood.
Alas! let not my wickedness destroy
what thy goodness hath redeemed.
O Lord my God, if I have so done as to be thy criminal,
yet could I so do as not to be thy servant?
If thereby I have done away mine innocence,
yet have I thereby destroyed thy mercy also?
If I have wrought that for which Thou mightest condemn me,
yet hast Thou also lost that whereby Thou art used to save?
'Tis true, o Lord, my conscience deserveth condemnation;
but thy mercy overtoppeth all offence.
Spare therefore,

forasmuch as it is not { difficult to thy power / illsorting with thy justice / unwonted with thy loving kindness } to spare the wrong-doer.

Thou that hast {created / redeemed} me, do not {destroy / condemn} me.
Thou that hast created me by thy goodness,
let not thy work perish by mine iniquity.
Acknowledge in me that is thine,
and take away from me that is me.
Look upon me luckless,
o affection unmeasurable;
upon me wicked,
o mercy extended to all
Feeble I come to the Almighty,
wounded I speed to the Physician.
Keep for me the graciousness of compassion,
who so long hast held suspended the sword of vengeance.
Blot out the numerousness of my crimes,
renew the multitude of thy compassions.
How much soever I be
{unclean / blind / sick / or even dead}, Thou canst {cleanse / enlighten / heal / upraise} me.
Of what sort soever I be, whether good or bad,
I am alway thine.
If Thou {cast me out / think scorn of me}, who will {receive / regard} me?
Thou canst {remit / spare} more than I can {commit / sin.}
Let not noisome delights oppress me:
at leastwise let not perverted habit crush me.
From evil and unlawful desires,
from vain noisome unclean thoughts,
from deceits of malignant spirits,
from pollutions of mind and body.

After Penitential Devotions

O my Saviour Christ, my Saviour,
who will give me to die
or ever I offend Thee anew,
Christ my Saviour, o my Saviour?
O Lord, let a new law of life
prove that a new Spirit hath come upon me.
For true penitence is a new life
and a true confession is to be penitent without ceasing,
keeping a perpetual Sabbath
from sin and the { occasion / fuel / danger } of it.
For like as penitence destroyeth old sins,
in like sort do new sins destroy penitence

PRAISE, BLESSING, THANKSGIVING

BEFORE PRAISE AND THANKSGIVING.

I

MAKE me, o Lord, to give myself unto mine own penitence and to thy praises, to withdraw unto penitence and blessings.
Be Thou exalted, Lord, in thine own strength:
so will we sing and praise thy power.
Let thy works praise Thee, o God:
and thy saints give thanks unto Thee.
Open my mouth to bless thy holy Name:
Thou shalt open my lips, o Lord,
and my mouth shall show thy praise.
But for me, o Lord, sinning and not repenting,
and so utterly unworthy,
it were more becoming to lie prostrate before Thee
and with weeping and groaning
to ask pardon for my sins,
than with polluted mouth to praise Thee.
Howbeit, trusting in thy huge goodness, I give praise:
o accept the praises I desire to sing,
I, an unworthy sinner, indeed unworthy;
but would God I were devout and grateful unto Thee.
To Thee I give thanks, Thee I worship, I praise, I bless, and Thee I glorify.
Thou art worthy, o Lord God, to receive praises and thanks, whom I, a sinner, am not

worthy to call upon neither so much as
to name or in my heart to think upon.
Thee I call upon, I worship, Thee, with the whole
affection of my heart, I bless now and for
evermore.

II

Thou, o God, art praised in Sion
and unto Thee shall the vow be performed.
Thou art worthy, o Lord our God the Holy One,
to receive glory and honour
and power.
Thou that hearest the prayer
unto Thee shall all flesh come:
this withal shall come.
But my misdeeds prevail against me:
o be Thou merciful unto my sins:
that I may come to give thanks unto Thee
with all thy works
and with thy holy ones.
O Lord, Thou shalt open my lips
and my mouth shall show
thy praise.

ACTS

An Act of Adoration

O God the Father of heaven,
who hast marvellously created the world out of
nothing,
who dost govern and uphold heaven and earth
with thy power,
who didst deliver thine onlybegotten for us unto
death:
O God the Son, Redeemer of the world,
who didst will to be incarnate of a virgin,

who hast washed us from our sins by thy precious blood,
who rising from the dead didst ascend victorious to heaven:
O God the Holy Ghost, the Comforter,
who didst descend upon Jesus in the form of a dove,
who coming upon the apostles didst appear in fiery tongues,
who dost visit and confirm with thy grace the hearts of the saints:
O sacred, highest, eternal, blissful, blessed Trinity,
always to be praised, yet always unspeakable:
O Father good,
O Son loving,
O Spirit kind,
whose { majesty is unspeakable, / power is incomparable, / goodness is inestimable:
whose { work is life, / love is grace, / contemplation is glory:
Deity, Divinity, Unity, Trinity:
Thee I worship, Thee I call upon,
with the whole affection of my heart I bless now and for evermore.

Thou which art Lord at once of the living and of the dead;
whose are we whom the present world yet holdeth in the flesh;
whose are they withal whom, unclothed of the body, the world to come hath even now received:
give to the living mercy and grace,
to the dead rest and light petpetual:

give to the Church truth and peace,
to us sinners penitence and pardon.

An Act of Praise

Blessed be God
the creator, preserver and governor of all things:
whose kingdom is an everlasting kingdom,
and his dominion is from generation to generation.
He is the blessed and only Potentate,
King of kings and Lord of lords,
who only hath immortality,
dwelling in the light unapproachable:
and though He hath his dwelling so high,
yet He humbleth Himself to behold
the things that are in heaven and earth.
That taketh the wise in their own craftiness:
that putteth down the mighty from their seat,
and exalteth the humble and meek:
that filleth the hungry with good things,
and the rich He sendeth empty away.
Lord, what is man,
that Thou hast such respect unto him,
or the son of man,
that Thou so regardest him?
Blessed be the God of the spirits of all flesh,
in whom we live and move and have our being:
who will have all men to be saved
and to come to the knowledge of the truth:
not willing that any should perish,
but that all should come to repentance:
for his thoughts are not our thoughts,
neither our ways his ways:

forasmuch as He is God and not man,
(*i.e.* as God exceeds man,
so do his mercies exceed the
mercies of man).
O that men would therefore praise the Lord for his goodness
and offer unto Him the sacrifice of thanksgiving
and tell out his works with gladness!
O give thanks unto the Lord, for He is gracious:
and his mercy endureth for ever.
Who can express the noble acts of the Lord?
(but who would not desire to express them?)
It is good to keep close the secret of a king:
but it is honourable to declare the works of God.
Let us all be glad and rejoice and give honour to Him:
as for my soul, it shall be satisfied, even as it were with marrow and fatness:
therefore let my mouth be filled with thy praise:
that I may sing of thy glory and honour all the day long.
This is the happiness of the iv creatures in the Revelation:
they rest not day and night saying
HOLY, HOLY, HOLY, LORD GOD ALMIGHTY
WHICH WAS AND IS AND IS TO COME.

A PARTICULAR THANKSGIVING

My soul doth praise the Lord
for the good things He hath done to

the whole creation,
all our race,
the commonwealth of the world,
the Church at large;
the churches } severally,
the commonwealths }
the church } among us;
the commonwealth }
the orders in either,
the persons in the orders:
the city,
the church wherein I was baptised,
the two schools:
the university,
the college:
the parish whereof I was put in charge,
three churches
Southwell,
S. Paul's,
Westminster;
three dioceses
Chichester,
Ely,
Winchester;
house,
kinsfolk,
them that shew mercy,
them that serve,
neighbours,
friends,
those commended.
For the things wherein Thou hast shewed mercy to myself,
in soul,
body,

the things of this life ;
touching gifts of grace,
nature,
estate :
touching all good offices I have received,
good speed I have gotten
aforetime, now :
touching any good office I have done
anywhile :

{health,
good repute,
sufficiency ;

{safety,
liberty,
quiet.

Thou hast not rolled up like a weaver my life :
from day even to night Thou hast not made an end of me.
He hath granted me life and breath
even unto this hour :
which hath entreated me well from youth and hitherto even to hoar hairs :
which holdeth my soul in life
and suffereth not my feet to be moved,
delivering me from perils, sicknesses,
poverty, thraldom, public shame,
evil chances :
not giving me over to be destroyed
with mine iniquities :
on every wise awaiting
my conversion :
leaving in me
return into my heart,
remembrance of the last things,
some shame, horror, grief

touching the sins I have wrought aforetime,
fuller and greater, greater and fuller,
more still and more, o Lord:
supplying unto me good hopes
touching the remission of them,
through penitence and the works thereof,
by the power of the thriceholy
keys and sacraments
that are in thy Church.
I am not worthy of the least of all the mercies
and of all the truth which Thou hast shewed
unto thy servant.
What is thy servant? for who am I, o Lord God, and
what is my house—
Thou heardest me, o God—for Thou hast brought me thus
far?
the dead dog—and what can thy servant say more unto
Thee?
such a man as I—and Thou knowest thy servant, o Lord
God:
that day by day
for these thy benefactions unto me
which I remember—
and that for other withal, exceeding many, forgotten
by reason of their multitude and by reason of my
forgetfulness,
as well those done unto me willing, knowing,
asking,
as those done to me not asking, at unawares,
unwilling:
I confess and give thanks to Thee
I bless and praise Thee as is due and every day,
and I vow with all my soul,
and with all my mind I vow:

Glory be to Thee, o Lord, glory be to Thee,
glory to Thee and glory to thine allholy Name
for all thy divine perfections
therein :
for thine inexpressible and unimaginable
goodness
and mercy to sinners and unworthy
and to me of all sinners
altogether most unworthy :
yea, o Lord, for these and for the rest
glory and praise and blessing and thanksgiving
by the voices and concert of voices
as well of angels as of men
and of all thy saints in heaven
and of all thy creation whether in heaven or on earth,
and under their feet
of me the unworthy and miserable sinner,
thy lowly creature,
both now, in this day and hour,
and every day unto my last gasp,
and unto the end of the world,
and for ever and ever.

We are not sufficient
to give Thee thanks, o Lord our God,
and to bless thy Name, o our King,
for one of the thousand thousands of thousands
or of the tenthousand times tenthousand
of the bounties, signs and wonders,
which Thou hast wrought with us
and with our fathers of old time.

Behold I now at this hour
bless praise celebrate
thy holy Name :
and Thou, o Lord, from this time forth for evermore,

wilt purify me, direct me, stablish me,
write me for life in the book of life.

The smoking flax quench Thou not.

Another Particular Thanksgiving

A joyful and pleasant thing it is to be thankful.
Unworthy before,
let me not be ungrateful after.
The soul that blesseth shall be made fat.
When thou hast eaten and art full,
then thou shalt bless the Lord thy God
for the good land which He hath given thee.
Blessed be the Lord (of Jethro)
I will sing unto the Lord (of Moses and the Israelites).
Thou art my God,
and I will thank Thee
and I will praise Thee.
Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.
Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ.
Blessed be the Lord God of Israel:
for He hath visited and redeemed his people.
Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our tribulation.
I will give thanks unto the Lord with my whole heart:
secretly with the faithful and in the congregation.
I will give thanks unto Thee, for I am wonderfully made:
marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from Thee:
    though I be made secretly and fashioned beneath
        in the earth.
Thine eyes did see my substance, yet being unperfect:
    and in thy book were all my members written,
        when as yet there was none of them.
Thy hands have fashioned me together round about:
Thou hast poured me out as milk,
    and curdled me like cheese:
Thou hast clothed me with skin and flesh,
    and hast knit me together with bones and sinews:
Thou has granted me life and favour,
    and thy visitation hath preserved my spirit.
I will bless the Lord for giving me understanding.
O Lord, I am not worthy of the least of all the
    mercies and of all the truth which Thou hast
        shewed unto thy servant:
for with my staff I passed over this Jordan and now I
    am become two bands.
O praise our Lord, ye peoples:
    and make the voice of his praise to be heard:
who holdeth my soul in life:
    and suffereth not my feet to slip:
for Thou, Lord, hast made me glad through thy works:
    and I will rejoice in giving thanks for the
        operation of thy hands.
Praise the Lord, o my soul:
    and all that is within me, praise his holy Name:
praise the Lord, o my soul:
    and forget not his benefits:
who forgiveth all thy sins:
    and healeth all thine infirmities:
who saveth thy life from destruction:
    and crowneth thee with mercy and lovingkindness:
who satisfieth thy mouth with good things:

making thee young and lusty as an eagle.
Thou hast turned my heaviness into joy:
Thou hast put off my sackcloth and girded me with gladness:
that I may sing of thy praise without ceasing:
o my God, I will give thanks unto Thee for ever.
O what great troubles and adversities hast Thou shewed me!
and yet didst Thou turn and refresh me:
yea, and broughtest me from the deep of the earth again:
Thou hast brought me to great honour:
and comforted me on every side.
My lips will be fain when I sing unto Thee:
and so will my soul whom Thou hast delivered.
My tongue also shall talk of thy righteousness all the day long:
o my God, who is like unto Thee?
Blessed be the Lord, even the God of Israel:
which only doeth wondrous things:
and blessed be the Name of his Majesty:
and all the earth shall be filled with his Majesty.
Amen.
Blessed be the Name of the Lord:
from this time forth for evermore.
Blessed be the glory of the Lord from his place.
Glory and honour and blessing
and power
and divinity and wisdom
and strength and authority
and salvation
and glory and thanksgiving
and praise
be unto the holy and undivided Trinity
for ever and ever. Amen.

For that { I am
I am alive
endowed with reason
civil
a christian
free, ingenuous
of honest stock
in possession of { mind / senses / limbs
brought up
liberally educated
lettered :

for goods of { nature / estate / grace :

for deliverance { from peril / from infamy / from disquiet

for { health / competent estate :

for { redemption
regeneration
catechism
calling
thy patience
my compunction
hope of pardon
prevention
care
good offices we have received
aught we do well
present consolation
future confidence :

for { parents good and honest / masters / benefactors / friends, relations / their children / faithful retainers :

for all who by { writings / sermons / conversations / prayers / examples / rebuke / injuries } have stood me in good stead :

for all these
and for all things else
known / open / the which we remember } or { unknown / privy / the which we forget,
I confess to Thee and will confess
bless / give thanks } and { will bless / will give thanks
all the days
of my life.

DEPRECATION

A Litany of Deprecation

THOU hast brought up my life from the pit. — *Destroy not: deliver me.*

Father who didst create, him Thou didst create—
Son who didst redeem, him Thou didst redeem—
Spirit who didst regenerate, him Thou didst regenerate—
destroy not.

Remember not, Lord, remember not mine offences,
nor the offences of my forefathers,
neither take Thou vengeance of their sins and mine:
spare us, o Lord, {them / me:
spare thy people and among thy people thy servant,
whom Thou hast redeemed with thy precious blood,
and be not angry with us for ever.
Be favourable, be favourable, spare us, o Lord:
and be not angry with us for ever.
Be favourable, be favourable, have mercy upon us, o Lord:
and be not angry with us full sore.
Nay, o Lord,
deal not with me after my wickednesses,
neither reward me according to my sins:
but after thy great goodness deal Thou with me,

and reward me according to the multitude of
thy mercies.
After the same great goodness
and according to that multitude of
mercies,
as Thou didst unto our fathers in the genera-
tions of old,
by whatsoever is dear unto Thee,
from all evil and mischief,
in all time of necessity,
arise, rescue, save me, o Lord:
from this present evil and mischief
in this present season—
destroy not,
deliver me:
deliver me, o Lord,
and destroy not.

On the bed of sickness,
in the hour of death,
in the day of judgement,
in that appalling and fearful day,
rescue, o Lord, and save me.
From seeing the face of the Judge overcast,
being set on the left hand,
hearing the appalling voice DEPART FROM ME,
being bound in chains of darkness,
being tormented in the bottomless pit of fire
and brimstone,
where the smoke of the torments goeth
up for ever:
be favourable, be favourable,
spare us,
have mercy upon us,
deliver and save us, o Lord,
and destroy us not for ever.

Nay, o Lord.
And that it be not,
put away from me, o Lord,
hardness of heart, blindness of heart,
being past feeling after despising of thy
sinning, threatenings,
searing of conscience, the reprobate mind,
the sin against the Holy Ghost,
the sin unto death,
the four crying sins,
the six that forerun the sin against the
Holy Ghost.

Deliver me

from the dangers and difficulties of the world
pestilence, famine, war,
earthquake, flood, conflagration,
plague of immoderate rains, drought,
rainlessness,
blasting, mildew,
stroke of thunder, lightning, tempest,
epidemics and evil diseases
and unforseen death:
from evils and troubles in the Church:
private interpretation,
innovation touching the sacred things,
the teaching of a different doctrine,
doting about questions and making endless
strifes,
from heresies, schisms, scandals public, private:
making gods of kings,
the flattery of the people,
indifferency of Saul,
contempt of Michal,
fleshhook of Hophni,

demolition of Athaliah,
priesthood of Micah,
fraternity of Simon and Judas,
doctrine of such as are unstable and
unlearned,
pride of novices,
a people striving with the priest:
from anarchy, multiplicity of rulers, tyranny:
Asshur, Jeroboam, Rehoboam, Gallio, Haman:
the shrewd practice of Ahitophel,
the redelessness of them of Zoan,
the legislation of Omri,
the adjudication of Jezreel,
the overflowings of Belial,
the plague of Peor,
the valley of Achor:
pollution of blood or seed,
invasion of aliens,
internal factiousness,
deprivation of the honest and good
that are in authority,
uprising of the evil and knavish
to be in authority:
from a life unlivable,
in dejection, weakness, infamy, resourcelessness,
jeopardy, thraldom, unsettlement:
from a death
in sin, shame, tortures,
madness, foulness,
a violent death, by treachery,
unforeseen,
undying.

Give us help against the adversary:
for vain is the help of man.

COMPRECATION

A Prayer for Grace

HOSANNA *save now*
in the highest : *in the heights.*

Remember me, o Lord, with favour :
o visit me with thy salvation :
that I may see the prosperity of thy chosen,
that I may rejoice in the joy of thy nation,
that I may glory with thine inheritance.
Men shall say
Verily there is a God that judgeth in the earth.
For He cometh, for He cometh to judge the earth.

But when the Judge cometh,
some shall see His face gladsome,
they shall be set at the right hand,
they shall hear the most sweet voice
COME YE BLESSED,
they shall be caught up in the clouds,
to meet the Lord,
they shall enter into the joy,
they shall win fruition of the vision
Him,
they shall be ever with Him.

They alone, only they are blessed among the sons of men :
o give me, the last, the last place there,
under their feet,
under the feet of thine elect,

the last among them all :
and that this may be
let me find grace in thy sight,
so as to have grace
to serve Thee acceptably
with reverence and godly fear :
and let me find also the second grace,
so as that grace
not to receive in vain,
not to fail of it,
nay but not to neglect it
so as to fall from it ;
but to stir it up,
so as to grow in it,
nay but to persevere in it
unto the end of my life.
And, o perfect for me that which is lacking of thy gifts :
of faith : increase my littleness of faith :
of hope : stablish trembling hope :
of love : kindle its smoking flax :
shed abroad thy love in my heart,
withal to love Thee,
my friend in Thee,
mine enemy for Thee.
Thou that givest grace to the humbleminded,
to me too give grace to be humbleminded :
Thou that never failest them that fear Thee,
unite my heart to fear thy Name :
let my heart be glad that I may fear Thee,
my fear, my confidence.
As I would that men should do unto me,
let me also do even so to them :
not to think of myself more highly than I ought to think,
but to think soberly :

let me fear one thing only, the fearing aught more than Thee.

On Entering Church

1. But as for me, I will come into thine house,
even upon the multitude of thy mercy:
and in thy fear
will I worship toward thy holy temple.
2. Hear, Lord, the voice of my humble petitions,
when I cry unto Thee:
when I hold up my hands
towards the mercyseat of thy holy temple.
3. Let us wait for thy lovingkindness, o God,
in the midst of thy temple.
Remember, o Lord, the brethren that stand round about us,
and are praying with us at this hour,
their earnestness and ready mind.
Remember withal them that for reasonable causes are absent,
have mercy on them and us
according to the multitude of thy mercy, o Lord.
Let us felicitate religious kings,
orthodox pontiffs,
the founders of this holy mansion.
Glory be to Thee, o Lord, glory be to Thee:
glory be to Thee which didst glorify them,
in whom we also glorify Thee.
Let thine eyes be open
and thine ears be attent
to hearken unto the prayer which thy servant prayeth toward this place
where Thou hast put thy Name.

Lord, I have loved the habitation of thine house,
and the place where thine honour dwelleth:
that I may shew the voice of thanksgiving,
and tell forth all thy wondrous works.
One thing have I desired of the Lord, which I will require,
even that I may dwell in the house of the Lord
all the days of my life,
to behold the fair beauty of the Lord,
and to visit his temple.
My heart hath talked of Thee, I WILL SEEK THE LORD:
I have sought thee and thy face:
thy face, Lord, will I seek.
Open me the gates of righteousness,
that I may go in and give thanks unto the Lord.

BEFORE PREACHING

Word	Sea
Men	Fishes
Church	Boat
Preacher	Fisher
Word	Net.

Admonition from Fulgentius ad Monim. I

Let the preacher labour to be heard gladly, intelligently, obediently. And let him not question that he can do this better by the piety of his prayers than by the fluency of his speech. By praying for himself and for them he is going to address, let him be a bedesman or ever he be a teacher: and approaching devoutly, before he put forth a speaking tongue, let him lift up to God a thirsty soul, that so he may give out what from Him he hath drunk in, and empty out what he hath first replenished.

Therefore of our very Lord and Master I cease not to ask that, whether by the utterances of his

Scriptures or by the converse of brethren or by the inward and sweeter teaching of his inspiration, He will vouchsafe to learn me what things I can in such sort put forth and in such sort assert, that in my statements and assertions I may alway tarry fast in the Truth. Of this very Truth itself I ask to be taught the many more things I wot not of, of whom I have gotten the small store I wot of.

The very Truth I ask, mercy preventing and following, to learn me what things soever I know not, that ought to be known unto the soul's health: to keep me safe in the truths I know; to assist me in the things wherein, as a man, I am deceived; to confirm me in the truths wherein I waver, and to deliver me from things false and noisome, and to make those things, which more than aught else are pleasing in the sight of the Truth itself, in such sort to come forth out of my mouth, that they may be acceptable unto all the faithful: through Jesus Christ our Lord and Saviour.

Prayer

Open Thou mine eyes that I may understand the wondrous things of thy law.
Take away, o Lord, the veil of my heart while I read the Scriptures.
Blessed art Thou, o Lord: o teach me thy statutes:
give me a word, o Word of the Father:
touch my heart:
enlighten the understandings of my heart:
open my lips and fill them with thy praise.
Be Thou, o Lord, in my spirit and in my mouth:
in my mouth that lawfully and worthily I may shew forth thine oracles
by the hallowing power of thy thrice-holy Spirit.

O Thou Coal of double nature, which in the tongs didst touch the lips of the prophet and take away his iniquity: touch my lips, who am a sinner, and purge me of every stain and make me skill to shew forth thine oracles.

O Lord, open Thou my lips and my mouth shall show forth thy praise.

Lord, o Lord, give me the tongue of the learned that I may know what manner word I ought to speak and may speak what word soever is to the use of edifying, that Thou mayest minister grace to the hearers.

Let utterance be given me, that I may open my mouth.

I open my mouth wide, o Lord: do Thou fill it.

For Plenty and Peace

Hosanna in things on the earth

The eyes of all wait upon Thee,
and Thou givest them their meat in due season:
Thou openest thine hand,
and satisfiest the desire of every living thing.
Thou hast crowned the year of thy goodness:
thy paths drop fatness.
Blessed of the Lord be our land,
from the precious things of heaven, from the dew,
and from the deep that coucheth beneath,
and from the precious things of the fruits of the sun,
and from the precious things of the growth of the moons,
and from the summit of the ancient mountains,
and from the precious things of the everlasting hills,
and from the precious things of the earth and the fulnes
thereof,
and the goodwill of Him that dwelleth in the bush.

Good seasons, good temperature of the air,

plenteous bearing of fruits of the earth,
good habits of body,
and peaceful seasons.

For Unity

Give light to them that sit in darkness
and in the shadow of death:
guide our feet into the way of peace;
that so we be likeminded one toward another:
and, if in anything we be otherwise minded,
to walk by the same rule whereto we
have already attained:
to maintain order,
decency, stedfastness:
rightly to divide,
to walk uprightly,
to edify:
with one mind and one mouth to glorify God.

For National Prosperity

Good government, good counsel,
fair order, right dealing,
ready obedience,
just retribution, plentiful resource.
Fruitful procreation, happy bearing,
goodly progeny,
wholesome nurture, sound education.
Whose sons are as plants grown up in their youth,
our daughters as corner stones hewn after the
fashion of a palace:
our garners are full,
affording all manner of store,
our sheep bring forth thousands and ten thousands
in our fields:

our oxen are well laden :
there is no breaking in and no going forth
and no outcry in our streets :
happy is the people that is in such a case,
happy is the people whose God is the Lord.

Grace Before Meat

Thou that givest food to all flesh,
which feedest the young ravens that cry unto Thee,
and hast nourished us from our youth up :
fill our hearts with food and gladness
and establish our heart with thy grace.

Before a Journey

Send me good speed this day :
if thy presence go not with me,
carry me not up hence.
Thou who didst speed the way
of Abraham's servant } by the leading of { an angel
of the Wise Men } { a star :
Thou who didst preserve
Peter amid the waves,
Paul in shipwreck :
be with me, o Lord, and speed my way :
bring me on my way,
bring me to my journey's end,
bring me home again.
Let God arise,
and let his enemies be scattered.
Depart from me, ye wicked :
I will keep the commandments of my God.

INTERCESSION

Reflections before Intercessson

THANKS be to God for his unspeakable gift
The apostle saith it is an unspeakable gift of God when many succour one another with mutual offices and mutually pray one for another and give thanks.

Moreover as for me, God forbid that I should sin before the Lord in ceasing to pray before Him for you, saith Samuel.

In the present world we know that we can be helped by prayers; but when we come before the judgement-seat of Christ, neither Job, neither Daniel, neither Noah can make request for us, but every man beareth his own burden.

The Spirit maketh intercession for us with groanings which cannot be uttered
'The Spirit maketh intercession for us with groanings unutterable': is thy spirit or mine 'unutterable,' which oftentimes is naught, oftentimes is cold? Nay, but forasmuch as there is no day, no moment when supplication is not being made to God by the saints, by one in more fervent sort, by another more lukewarmly; and forasmuch as all go to make up one Dove, it is herefrom that the groanings proceed which cannot

be uttered, to wit from all the groanings in common, which are of advantage to all who are constituted in the body of the Church.

Who prayeth for others laboureth for himself.

If thou make request for thyself alone, alone wilt thou make request for thyself:

If thou pray for all, they will pray for thee.

A Scheme of General Intercession

World	Inhabited earth
Church	Kingdom
Throne	Altar
Parliament	Lawcourts
Colleges	Workshops.
Infants	grown men
children	well stricken
youths	those in old age
young men	and helplessness.
Possessed	wayfarers
dispirited	voyagers
sick	with child
in bonds	giving suck
orphans	in bitter thraldoms
widows	in solitude
strangers	heavyladen.

A General Intercession

Let us beseech the Lord

for the whole creation and all things living;

for the eyes of all wait upon Thee,

and Thou givest them their meat,

who feedest the young ravens:

for seasons { fruitful / peaceful:

or human kind (Jews, Turks, paynims):

for all men and women
- who are under trial, in mines, galleys, exiles:
- who are either suffering hardness in
  - dejection
  - weakness
  - resourcelessness
  - unsettlement:
- who are or in prosperous case in
  - cheerfulness
  - health
  - resourcefulness
  - quiet:

for all Christendom
and Christians in particular
whether dowered by Thee, o God, with grace and truth,
or sick of sins and heresies:

the union of the holy churches of God;

- the settlement of this church
- all the sacerdotal order amongst us
- all the clergy rightminded and rightly dividing the word of truth
- all the Christloving people:

- the stability of all kingdoms of the world
- the stability of our / every kingdom, country, city:

our deliverance from
- all tribulation
- famine, pestilence, war, fire, flood, earthquake, peril
- all the difficulties of this world
- the plague of immoderate rains and of dearth
- invasion of aliens and civil war
- sedition and privy conspiracy
- epidemic sicknesses and unforeseen death:

from { anarchy, multiplicity of rulers, tyranny
the rule of Jeroboam or Rehoboam
the priesthood of Urijah or Micah
the judgement of Jezreel or Omri
the counsel of Ahitophel
the fraternity of Judas Iscariot and Simon Magus:

stop the schisms of the churches,
assuage the ragings of the heathen:
let the heart and soul
of the multitude of them that believe be one.

Let us beseech the Lord

for the whole commonwealth among us:
for our king preserved of God;
defend him with truth and favourable kindness as with a shield;
speak comfortably good things unto him
on behalf of the Church and thy people:
for the parliament, judicature and all the court, the army and the fleet:
for the education of the children and the young.

Bless, o Lord.

For them that are essaying some achievement
whereby thy thriceholy name will be glorified.
For them that are doing good works for thy holy churches,
and remembering the poor and needy:
preserve them in the evil day,

comfort them when they lie on the bed of sickness.

make Thou all their bed in their sickness.

For all, men and women, commended to me by
- kindred according to the flesh :
  be favourable to them, o Lord :
- neighbourhood
- good offices received :
  requite, o Lord :
- care
- friendship
- christian charity
- my promise
- their lack of leisure :
  have mercy, o Lord.

For them that at present are in profound and extreme tribulation and straits, and sore needing thy succour and consolation :

heal those that are broken in heart
and give them medicine to heal their sickness.

COMMENDATION

A Commendation

I commend unto Thee, o Lord,

impulses, occasions, purposes, endeavours, going out and coming in, downsitting and uprising:

my soul and my body,
my mind and my thoughts,
my vows and prayers,
my senses and my members,
my words and my deeds,
my life and my death:

my brothers and sisters
their children
my benefactors
wellwishers
household
neighbours
country
all Christian folk

THE LORD'S PRAYER

The Lord's Prayer Paraphrased

Our Father

1. Holy art Thou:
holy is thy Name above every name,
to be had in sanctification and with all veneration
of all and of some much more than of others,
and of me principally beyond many.
Notwithstanding I have not so had it,
neither so much as in me lay have gone about so to do:
woe to wretched me, that I have not,
I frankly confess.
I heartily grieve { in heart / in mind / in soul / in spirit.
Humbly I ask pardon, humbly grace,
that henceforward I speak, do, live in such sort
that thy Name be hallowed.
would God of others withal because of me.
2. Thy kingdom, the principal point of my desires,—
that I may come thereto in a state of glory,

let it come to me here in a state of grace.
In the kingdom of things earthly here
let me by thy grace do somewhat,
that in the kingdom of heaven there
I attain unto some place, even the last,
under the feet of thy saints.

3. Let the will of {the flesh / man} depart from me:
let thy will {holy / righteous / gracious} be done {by this earth / from this earth
the which I am,
as it is in heaven.

4. Give what things are for {health / peace / sufficiency}:
give angels' food unto eternal salvation.

5. Forgive me my debts,
the huge sum of debts,
shameful falls,
often relapses,
daily wallowings.

To Thee, o Lord, belongeth righteousness, and to me
confusion of face:
my destruction cometh to me of myself:
if Thou, Lord, wilt be extreme to mark
what is done amiss,
o Lord, who may abide it?
But there is mercy with Thee:
with God there is mercy,
with God is plenteous redemption:
and He will deliver from all sins:
deliver me, o God, from mine,
deliver my soul from the nethermost hell.
Deep calleth unto deep

to deliver from the deep.
But there are other things withal, the which I feel less—
not less grievous, peradventure more grievous,
whereof I ask to be enlightened,
that so I be able to confess them.

6. And lead not,
suffer me not to be led,
suffer me not to enter, into temptation,
mindful of and pitying my frailty
and mine infirmity so oftentimes proved.

7. But deliver me from evil,
evil in myself and the flesh
and the surprises thereof:
evil devil and his suggestion:
evils of punishment which most righteously
and most worthily I have deserved:
evils of the world to come;
there spare, here burn, here cut, o Lord:
evils of the age that now is;
here also spare:
evils of this world
and the things that befall therein:
evils of this disease,
wherewith I struggle:
evils of business,
wherein I am entangled:
evils past, present and to come:
from all these deliver me, o Lord,
and save me thy servant, for ever,
even last among the last.

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